NATIONAL COUNCIL

OUTLOOK

APRIL 1955

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Rural Life Sunday
May Fifteenth

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THE COVER

Our cover picture*, which shows a scene at East Corinth, Vt., suggests Rural Life Sunday, May 15.

First observed in 1929, Rural Life Sunday, the fifth after Easter, is "a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life."

An order of service and suggestions for the observance have been prepared by the Council's Department of Town and Country Church.

*David Corson through A. Devaney, New York

Vol. V. No. 4, April 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethern in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church In America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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National Council staff contributors to this month's editorial pages are: Christianity and Rural Life, Benson Y. Landis; Ecumenical Education, Leila Anderson; A New Era in Hollywood—Donald C. Bolles; The Lay Teaching Ministry, Gerald E. Knoff.

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Index of the National Council Outlook for 1954 appears on pages 31-34, Dec. issue.

The Voice of the Churches

General Board reaffirms opposition to UMT, commends the President; Decries Indian policy; adopts initial annual budget of $10,502,000

THE National Council's General Board, in its first session of the year, adopted an initial budget of 0,502,000 to carry on a far-flung pro-am in 1955, reaffirmed opposition to rmanent universal military training id enacted a code of procedure in eaking on social, political and eco-mic questions.

In a two-day meeting at the Hotel Salle in Chicago, March 2 and 3, the ard, reorganized for the triennium, sposed of a long agenda. It was the st session for many of the 120 new embers and the first full-length meet-g at which the new president of the uncil, Dr. Eugene Carson Blake, pre-ded.

The Board also deplored the haste ith which Congress has acted to ter-inate the federal trusteeship of Amer-an Indians and commended President senhower for his "mood of modera-on" in dealing with the Formosan isis and seeking peace in the Far East id throughout the world.

It also urged member communions to ve support to all who are victims of pression in violation of civil liberties id particularly farmers, storekeepers id professional people in Mississippi ho because they have championed de-gregation face "economic strangula-on" through the activities of White Cit-ens Councils.

The budget was approved unanimous-after it was presented by Francis S. armon, chairman of the budget com-ittee. Mr. Harmon, as is his custom, ited from memory column after col-mn of figures, glancing only occasion-y at his notes. He was heartily ap-auded at the conclusion of an hour-g presentation.

The 1955 budget compared with an itial budget of $9,750,000 a year ago. w projects in the Broadcasting and lm Commission and Church World rvice, approved after the initial dget was adopted, brought the total 54 budget to $10,516,590.

Almost one-third of the 1955 budget for the program of relief and re-nstruction carried on by Church orld Service in many countries around e globe. The total is $3,491,000, a ght increase over the 1954 figure of ,364,260. Other major expenditures in e 1955 initial budget include Foreign issions, $1,376,000; Christian Educa-on, $1,839,000; Home Missions, $319,-0; Christian Life and Work, $630,630; Broadcasting and Films, $1,035,000; and United Church Women, $831,000, of which approximately $400,000 received from World Day of Prayer offerings is expended through the divisions of home and foreign missions. General Administration receives $260,000.

The Board also approved a provisional budget of $516,000 for new activity, including $187,000 for the Broadcasting and Film Commission. This program is contingent upon special funds being received to finance it.

With $682,000 accumulated cash balances available, the Council expects to raise $9,000,000 from all sources to finance the initial budget of $10,502,160.

The Division of Home Missions, which carries on an extensive cooperative program in religious education and other services among American Indians in ten Western states, offered the pronouncement approved by the Board. It set forth a six-point program to facilitate the orderly transition of Indians from trusteeship to full participation as citizens and stressed the need to make it a cooperative effort of government — federal, state and local — Indians and voluntary agencies.

Said Dr. Purd E. Deitz of St. Louis, Mo., chairman of the division:

"After years of injustices and neglect in dealing with the American Indian, it is now proposed that without adequate preparation he be thrown on his own resources."

Unless the policy is changed, Dr. Deitz predicted, many Indians will become a public charge on the relief rolls of states and local communities. There are more than 400,000 Indians in the U. S.

The situation in Mississippi was brought to the Board's attention by a resolution offered by the Policy and Strategy Committee.

More than a dozen members participated in the debate, which resulted in the resolution being broadened to urge assistance not only for those who are victims of economic pressure in Mississippi but all groups or individuals who are victims of oppression.

The resolution stated that nearly $100,000 has been deposited in the Tri-State Bank of Memphis to extend the bank's lending capacity to aid Mississippi victims of the economic pressure that has been used in an effort to silence their active support of desegregation. Member churches were urged to explore ways of extending financial, legal and moral aid.

The Board adopted, after defeating a substitute resolution, the declaration offered by the Division of Christian Life and Work, reaffirming the Council's opposition to permanent UMT but withholding judgment on current legislation. (See page 20).

The Board telegraphed President Eisenhower, with copies to the Secretary of State and chairmen of the foreign relations committees of House and Senate, the message of commendation offered by the Division of Christian Life and Work.

Reinforcing the Board's action last September in reaffirming the Council's intention to speak out on social, political and economic questions when Christian conscience requires, definitions and pro-

(*Continued on page* 20)

Telegram to the President of the United States

The General Board of the National Council of the Churches of Christ, in session in Chicago, March 3, 1955, holds you in its prayers, and petitions Almighty God that Divine wisdom and understanding may be given you and your advisors, to the end that the crisis in the Far East may be peaceably resolved.

Your appeal to our people in this period of international unrest that they have "the courage to be patient" reflects a mood of moderation which does credit to your high office. This appeal suggests the course our nation should follow in its search for peace in Asia and throughout the world.

We commend you for your steadfast support of the United Nations and for your efforts to achieve through this organization a cease-fire in the Formosa Strait. We earnestly hope such action as will be taken by our government respecting this issue will be of a kind calculated to insure the continuing good-will and cooperation of our friends and allies.

President Eisenhower's Reply

I am most truly appreciative of the message adopted by the General Board of the National Council of Churches at its meeting in Chicago on March third. I am grateful for your commendation of Administration policies in the Far East and of our determination to work through the United Nations. Certainly we will do everything possible to maintain the cooperation of our allies and to achieve our goal of a just and secure peace.

The Churches and the Nation's Welfare

Help for youngsters in trouble with the law.

By BEATA MUELLER

IN Milwaukee, Ore., last year. Methodists formally dedicated one of the country's most impressive residences for older people—the multi-million-dollar Willamette View Manor, with 240 apartments specially designed for the needs of elderly occupants.

In Boston, Mass., the American Baptists' famous old New England Baptist Hospital completed its big new Lahey Pavilion, with expanded diagnostic laboratories and rooms for more than a hundred additional patients.

And at Gillespie-Selden Institute, in Cordele, Ga., the Presbyterian Church, U.S.A., opened Georgia's first school of practical nursing for Negro young women.

These are some of the ways in which church agencies are helping America meet its present-day welfare needs—in health protection for all citizens, in care for the rapidly-growing number of older people, in equal opportunity for members of minority groups.

Few Americans are aware of the scope of their churches' contributions to the well-being of the U.S. and its communities.

But this year, for the first time, they will be presented with the whole panorama of the services given by the churches to millions of the sick, the troubled, and those in need—in hospitals, prisons, and welfare agencies, in migrant farm labor camps and in city settlement houses, summer camps an maternity homes, and a multitude o other places and programs.

Three years in the making, the com plete report will be presented at nation-wide gathering of church and wel fare leaders next November 1-4, i Cleveland, O.

Sponsored by the National Council o Churches, the conference will be th first in American history to explore th total welfare resources and services o the churches.

It will bring together 2,000 officia delegates, consultants, and visitors fro the Council's 30 member communion state and local councils of churches an church women, and related agencie

Programs of special activities to provide new interest in life for older people.

dical and nursing care for the sick.

resenting a major share of voluntary fare work in this country.

To indicate the extent of the church-social service enterprises, conference irman Leonard W. Mayo, of New k City, reported that a preliminary vey had already disclosed that there some 6,000 church-related agencies institutions across the country, with l figures still to be compiled.

Mr. Mayo is executive director of the ociation for the Aid of Crippled ldren, chairman of the National ncil's Department of Social Welfare, officer and member of many na-al welfare boards.

Homes, community centers, and other itutions are only part of the church fare picture in America, Mr. Mayo nted out. The conference will also sider activities such as pastoral coun-ing, chaplaincy service in hospitals prisons, and resettlement of dis-ced persons, he said. Other programs, dded, reach such special groups as rant farm labor, American Indians, nish-speaking people, low-income n families, and industrial workers.

Finally, he said, the churches are concerned not only with direct health and social assistance, but with education and action on issues such as housing and race relations, which affect both community and national welfare.

Under the general theme, "The Churches Respond to the Nation's Needs," the chairman said, delegates at the four-day conference will review all these activities to determine how the churches can give greater leadership and service in helping America meet its present-day welfare needs.

"Rapid social changes in recent decades have brought problems of adjustment to all Americans, and actual hardship to many," Mr. Mayo declared. "In these times, the churches feel a special responsibility for the programs that will best help all the nation's people, and especially those in need."

These programs, he emphasized, would include not only direct service sponsored by the churches, but leadership and support given to other community welfare projects. Part of the conference discussions, he said, will center on the relation of the churches to social assistance by government and other non-church agencies.

The National Conference on the Churches and Social Welfare to be held in Cleveland was originally proposed in 1950 by delegates at the decennial Home Missions Congress, and massive research in preparation for the conference has been under way since 1952.

An outline of the preparatory studies was given by Dr. William J. Villaume, administrator for the conference and executive director of the National Council's Department of Social Welfare. The Cleveland meeting is being convened by the social welfare department and the Council's Division of Home Missions, successor to the agency which first proposed the gathering.

Vocational training for the handicapped.

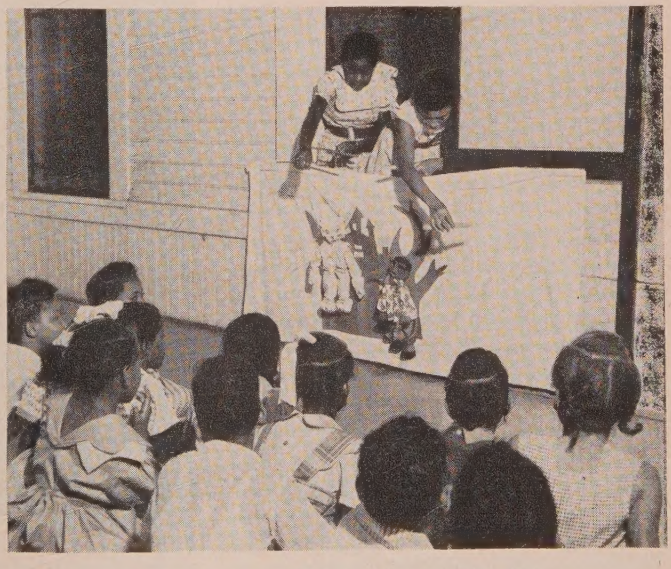
First of the four major studies, Dr. Villaume said, is a survey of all institutions and agencies affiliated with Protestant and Eastern Orthodox churches and with such related bodies as the Salvation Army and the Volunteers of America. Many other institutions will be included which are religious in background but not administered through the denominations.

This study, he explained, will reveal in detail for the first time how many people are served by the nation's church agencies, what types of service are given, and what they cost, how many people the agencies employ and how many serve them as volunteers. The complete report is scheduled to be published in book form in September.

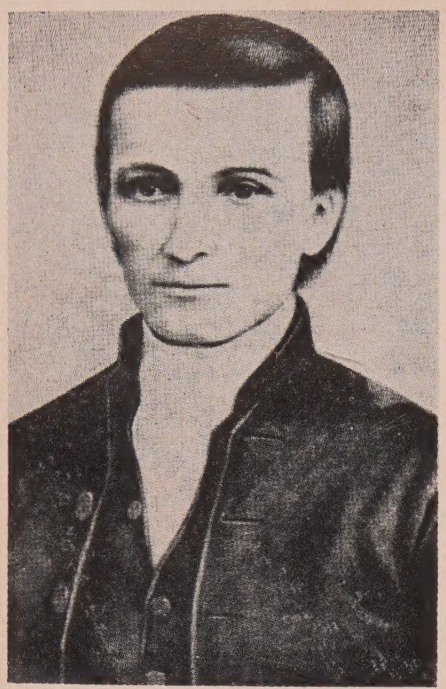
A companion volume, also for September publication, Dr. Villaume said, will include statements now in preparation by leaders of the National Council's 30 member communions, on the

(*Continued on page* 22)

Religious education for Indian children.



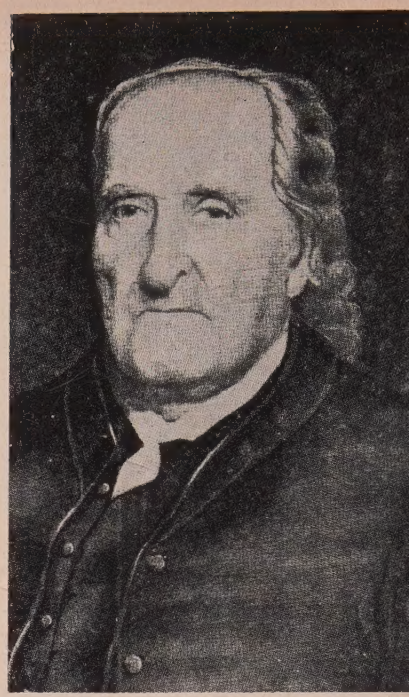
Recreation for children in crowded cities.



Jacob Albright,
founder of the Evangelical Association.

"WE ARE BRETHREN"

The Evangelical United Brethren Church



Philip William Otterbein,
founder of the United Brethren in Ch

By RAYMOND M. VEH

"UNDER God the Church of the United Brethren in Christ and the Evangelical Church have come to this hour to take their stand together and unitedly to move forward with increasing power and effectiveness. . . ."

More than 3,000 men and women, ministers and laity of both denominations, had massed in the big First United Brethren Church in Johnstown, Pa., that gray November morning in 1946 for the solemn ceremonies that would unite the two church bodies.

Bishop A. R. Clippinger, senior bishop of the United Brethren, finished reading the declaration of union before the hushed congregation. Then, in the silence, he stepped forward and clasped hands briefly with his gray-haired counterpart, senior Bishop John S. Stamm, of the Evangelical Church.

Their handclasp, symbolizing the creation of the new Evangelical United Brethren Church, marked the achievement of a merger that was first discussed 130 years earlier.

Although the Evangelical United Brethren Church itself is the youngest of major U. S. Protestant denominations, it brought together two of the oldest Protestant churches founded on American soil – churches so similar in origin, practice, and belief that their leaders considered union within a few years after the two groups were organized.

Both the Evangelical and the United Brethren churches began among the German settlers of eastern Pennsylvania. Both arose from the ardent evangelical spirit of the Great Revival movement that swept America's new farms and settlements in the early 1800's. And both were founded by evangelists whose preaching and mass revival meetings carried Christianity to thousands of frontier families in areas where churches were few and far between.

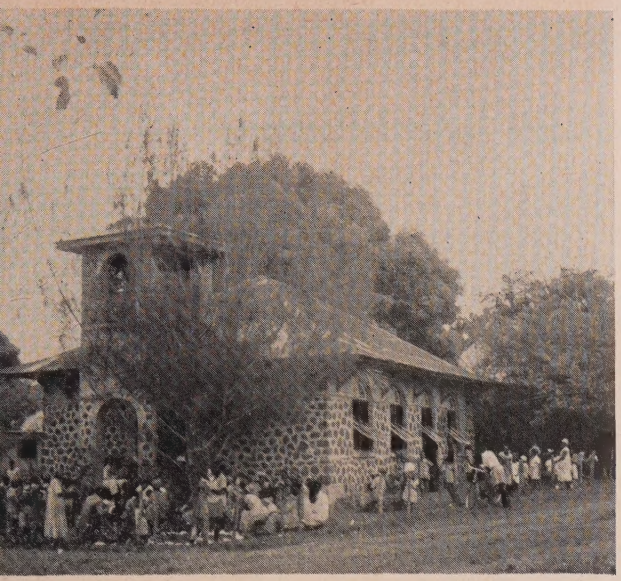
The Church of the United Breth in Christ grew out of the evangelism a German pastor, Philip William Ot bein, who arrived in Pennsylvania 1752, and a Mennonite farmer preacher, Martin Boehm.

Their work together had its beg ning on the evening of Pentecost 1766 or 1767 when Otterbein first he Boehm's fiery preaching at a meeting a Lancaster County farm.

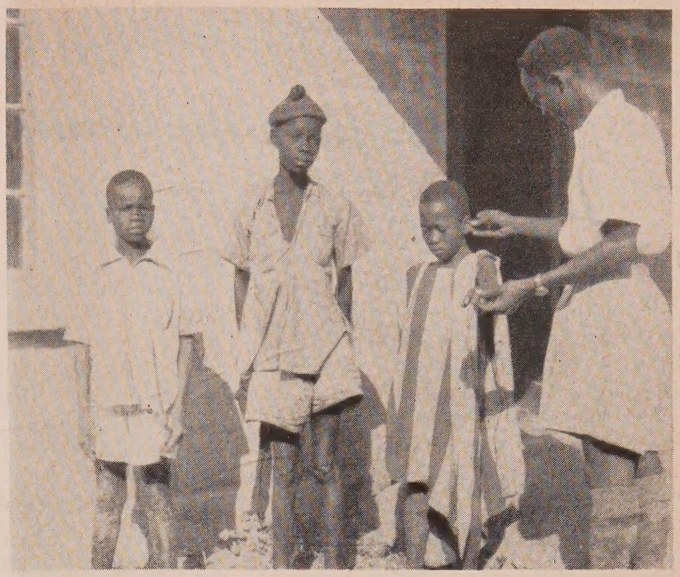
When the sermon was over, Otterbe

Bishop John S. Stamm (left), of the Evangelical Church, and Bishop A. R. Clippin of the Church of the United Brethren in Christ, at the Service of Union held Johnstown, Pa., in November, 1946, to consummate the merger of the two communi

Dr. Raymond M. Veh is editor of The Builders, *youth magazine of the Evangelical United Brethren Church.*



A thriving mission church in Sierra Leone, West Africa.



A dispenser examining Sierra Leone boys who have leprosy.

ly moved, went up to the preacher embraced him, declaring, "We are ıren."

ıe meeting of the two — the tall, larly German pastor, and the small, ly-dressed farm preacher — was com-orated for years on the seal of the ed Brethren Church.

ıd the convictions they shared took ı from then on out to communities through Pennsylvania, Maryland, Virginia, where their "great meet-' brought thousands of converts. ıer preachers joined them. And in the whole fellowship of evangelists a conference where the first steps taken toward the founding of the United Brethren Church, and Boehm and Otterbein were elected bishops.

The Evangelical Association — it was to be named the Evangelical Church long afterward — came out of the successful preaching of another ardent evangelist, Jacob Albright.

More than 20 years younger than Otterbein, Albright was reared a Lutheran, came to a new personal spiritual experience through the influence of a United Brethren layman on a nearby farm, and was elected a Methodist exhorter. But like Otterbein, he was a fervent evangelist whose preaching at mass meetings changed the lives of thousands. And at a conference growing out of his work, in 1803, the new Evangelical Association was formed. Albright was made its bishop in 1807.

The two growing churches were still in process of shaping their own doctrinal statements in 1816, when delegates from both met informally to consider union. Because of differences in organization and in the power given to the delegates, this first meeting had no immediate results. But the churches continued close.

Evangelists and circuit riders travelled out beyond the Alleghenies into Ohio, Indiana, and Kentucky, and beyond, and new congregations were established.

As time went on, the German language that had been much used was dropped from the services, but the German tradition of welfare work remained in homes for children and the aged.

To the evangelistic ideal was added a concern for religious education through Sunday schools, through the establishment of colleges and seminaries, and in the publication of Christian literature.

In 1839, the first Evangelical missionary society was formed and began sending workers to Europe and other continents; the first United Brethren mis-

(*Continued on page* 20)

From time to time the OUTLOOK *has printed stories on the various church families in the National Council — their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article is the tenth in the series. Previous articles have dealt with: the Moravians, May* 1952; *the Methodists, November,* 1952; *the Baptists, March,* 1953; *the Episcopalians, May,* 1953; *the Disciples, June,* 1953; *the Quakers, December,* 1953; *the Congregationalists, April,* 1954; *the Presbyterians, December,* 1954; *the Lutherans, March,* 1955.

gelical United Brethren Bishops — Seated, left to right: Bishop G. Edward Epp, op Ira D. Warner, Bishop Fred L. Dennis, Bishop D. T. Gregory. Standing, left to : Bishop H. R. Heininger, Bishop Reuben H. Mueller, Bishop L. L. Baughman.

The Sustaining Knowledge of God

Plans for the Quadrennial Sunday School Convention

By RALPH N. MOULD

THE Church ought to be about its first business, and isn't. We "go—teaching" but in very low gear. When will the Church learn? If it is to be a truly redeemed and redeeming, worshiping fellowship it must at the same moment be a teaching-learning fellowship in Christ.

Whenever the Holy Spirit has come in exceptional power as in the days of the early Church or of Luther, Calvin and Wesley, study of God's Word by downright instruction, teaching sermons, leadership training or general Christian education has soared. This is not to sell short the Church's other major functions like worship, evangelism, missions, stewardship and social action. It is to state the plain truth that any of them runs to distortion or feebleness and withers on the vine without the sustaining knowledge of God and commitment to Christ which a vital Christian education makes possible.

That is why informed churchmen know better than to treat any type of teaching or learning as though it were a step-child which can get by on the hand-me-downs of churchly and personal attention and on crumbs of material support. Even new educational buildings, necessary and nice as they are, are no substitute for the weightier matters. One tenth of the same money and thought put into the training of all kinds of educational leadership, clerical as well as lay, would prove more. *And Cleveland Is About This.*

The new churches are fine, if we give care to the kind of teaching which goes on in them. The mounting numbers of people and even the current popularity of "religion" are enheartening—*if* the surface success does not blind us to the tragic fact that much faith is either so anemic or we communicate it so ineffectively that few lives are transformed into Christ-filled discipleship and our headlong materialistic society is scarcely dented by the Gospel. Meanwhile, we play at teaching. That this is profoundly contrary to the will of Almighty God and need not be so is the clue to understanding what should happen at Cleveland, July 27-31. There the 23*rd International Quadrennial Sunday School Convention* will meet to give flesh and blood to the theme: "Home and Church—*Teach Christ Now!*"

Child births again topped the 4,000,000 mark in 1954. The tidal wave of children engulfs our little preparation. Four years ago there were 35 million boys and girls in the nation five through nineteen years of age; now the number has jumped to 42 million; in another 4 years it will hit 50 million. Every fourth marriage crashes in divorce. Morals continue soft. Crime rates mount. Corruption, fear, and the philosophy of "the fast buck" and fun ride high. The "other god" of nationalism and militaristic bomb-threatening has gone so far that Christ's Gospel of love and redemptive reconciliation sounds strange and impractical even to Christian ears —maybe subversive! Where are there enough qualified teachers and leaders to redeem the situation?

Of late there have come refreshing new currents into the stagnant pool that was Christian education during the 20's and into the 40's when so much faith was drifting. Revival of interest in Christian theology, in the Bible as an essential revelation of God's truth in Christ among men, in the Church as a necessary and very special (though partial) embodiment of God's will, has quickened education. While the divine character of the Church as a beloved community has come to the fore, so also has the Christian family where parents have responsibility to act as guides to their children. (*And Cleveland Is About This.*)

Yet it is still the rare congregation which takes aggressive steps steadily to give parents the motivation, tools and know-how for making Christian teaching come alive in the home. The majority of teachers and other educational leaders in the average congregation are still not too sure of their own beliefs, are still handling the Bible as though it were for chunks of factual knowledge instead of meanings. Their understanding of persons of different ages and how Christian growth takes place is dim. Opportunities are often wasted through ignorance of best teaching methods and the principles of group work. Activities are pursued, but why?, nobody quite knows.

One could say that this is the penalty for using volunteer lay leaders. Nonsense! They can learn as well as anyone else how to communicate a Gospel through teaching. Perhaps better, because so many ministers are aloof from their educational work. Hampered by grossly inadequate seminary training along such lines, by tradition and the temptation of doing only the obvious things which add up to "institutional success" instead of guiding a congregation into becoming truly the Church of Christ, many ministers, despite polite gestures, are giving Christian education the practical brush-off. With such example it is small wonder that many a governing body of a local church gets the dangerous notion that education is not for them since it is simply the Sunday school, which a few wheel-horses would like that kind of thing will look after. They fail to see that Christian education is everyone's business in a true Church, and their responsibility in particular if they have a genuine concern for each person's spiritual welfare. They fail to see that education is a lot larger than the Sunday church school:—youth groups, weekday societies and clubs, choirs, vacation school, camping, missionary education, social education and action, work with young adults, Christian family life, adult study groups, church nights, audio-visual education, communicants' classes, *everything* from the smallest activity to total education administration which affects the Christian growth of children, youth, and adults. (*And Cleveland Will Be About These Things.*)

Denominational boards of education and some local groups have been stirring themselves in recent years. New Sunday school lessons have been coming off the presses to express fresh Christian insights. Older formal methods of teaching are gradually yielding to more informal ones in order to suit teaching to the capacities and interests of learners. There has been terrific production in audio-visual materials, though most leaders are still baffled on how best to use them. In youth programming, and perhaps even more for young adults, there has been great effort—with some accomplishment but with answers to many basic questions still being sought. Exciting new ideas and ways in leadership training have emerged, though, again, the adoption by most local churches is still something to be devoutly wished. And this brings us to the heart of the matter at Cleveland.

Over 10,000 persons from 37 denominations in the United States and Canada will for 5 days share in a marvelous leadership training experience—*which may be the big break-through point in a*

(*Continued on page* 24)

Rev. Ralph N. Mould, program chairman for the International Sunday School Convention, coordinates leadership program for the Presbyterian U.S.A. Board of Christian Education in Philadelphia.

"The Illusion of Inability"

A Christian Worker Speaks His Mind About American Indians

avajo family on the reservation. Soon the government hopes to have schooling able for all Navajo children. A year ago there were no schools for 15,000.

Rev E. Russell Carter, who serves the National Council's Division of Home Missions as field representative for Indian work, here records some impressions gathered during a recent three-week trip to Indian reservations in six western states. His article is particularly timely in view of last month's General Board pronouncement voicing church concern over government plans to terminate federal trusteeship for the Indians without properly preparing them for the responsibilities of full citizenship. (See page 3.) The statement as approved was drafted by the Division, which carries on an extensive cooperative program in religious instruction and other services in ten states.

By E. Russell Carter

LD CYRUS stood there beneath the salt-pine tree on the Pima-Maricopa Indian Reservation in ona, his gray hair flying in the warm ze, his smile a broad beam of dliness. His eyes were almost sight- trachoma had taken its toll. He d there, tall, proud and straight as old us, "I have been an Elder in Church almost all my adult life."

we heard this, I wondered just the Church has really meant in ves of the Indian American people, just how she can more nearly ful- er mission as she continues to serve I remembered that less than forty- from where we then stood is the of the Pima Reservation where Dirk Ley, "the Indians' Moses," a quarter of a century of his life ng the Pimas into a fuller life. Here man of God was possessed with an revolutionary in his day even as in too many quarters today, that Pimas' water rights and the Chris- Gospel have a great deal in com-

we stood there talking to Cyrus stretched from our feet to the ward the Maricopa Land Reclama- Project, one of the most astounding onstrations of cooperative endeavor d ever seen, testimony to the fact when inspired and shown the way he Church, the Indians' ability to themselves knows few bounds.

We were to hear echoes of Cyrus' testimony many times by tribal councilmen, tribal judges, business managers, and tribesmen themselves as we traveled some 6,000 miles through the "Indian country." One thing is certain. It wasn't just happenstance that these men of leadership almost invariably were men of the Church, honest, sincere, capable, and motivated by a sense of service to all their people. Tribal Judge Nelson Jose of the Pima tribe has been chosen by his people because of his good sense and spirit of justice and good will. We cannot question one of the great sources of that stability and character when we hear Judge Jose say with dignity and pride, "I was baptized by Dr. Charles H. Cook." Dr. Cook was one of the Christian pioneers of the Southwest who dedicated his life to the welfare of the Pima people. Certainly one of the true measures of the Church and her contribution to a people is the men of stature whom she has influenced.

As we proceeded through the Indian country we continued to see manifestations of the ministry of the Church, through the preaching of the Gospel, services to the aged, healing of the sick, loving care for the homeless, teaching the young, and in some instances positive action in the fields of economics and politics. The overwhelming majority of today's representatives of the Church in the mission field are carrying on the work with selfless dedication.

By contrast it became increasingly clear that in areas where progress is

(*Continued on page* 26)

Indian tribal councils often run tribal affairs in an effective and democratic way.

Messengers of Brotherhood

Agricultural Missions Marks 25th Anniversary

Holding a conference in the fields—In farmer and missionary from the U

By **Ralph A. Felton**

FIFTY years ago the majority of U. S. missionaries going out to serve in the foreign field had been born and raised on American farms. Most were experienced farmers. They took with them to the mission fields the new ideas for improving crops and livestock developed in the United States.

Today, with the shift in U. S. population from one that was primarily rural to one that is largely urban, the majority of the church's missionaries are city-born and bred.

But most of the people whom they go to serve are still rural dwellers. Their mode of living has changed little since the day the missionary's father and grandfather preached the Gospel to their forefathers. An estimated 75 to 95 per cent of the peoples served by missions still live in rural areas.

In one area in Africa, for example, there are more than 100 missionaries, all but two of whom have a city background. But the churches they serve are 95 per cent rural.

This year an agency which is doing a major job in providing young missionaries with the experience and training they need to do a more effective job in rural areas is celebrating its 25th anniversary.

The agency is Agricultural Missions, Inc., a non-denominational organization with headquarters in New York. Twenty-nine of the major U. S. Protestant communions cooperate in the work of the agency through the Rural Missions Cooperating Committee, an agency established by them to aid in financing its work, establishing policy and setting up programs. The Committee is a unit of the Division of Foreign Missions of the National Council.

Since its founding on November 14, 1930, Agricultural Missions has trained more than 2,000 missionaries in the techniques of rural village life and work.

At even a conservative estimate, these 2,000 missionaries, together with their colleagues, have served in more than 50 of the underdeveloped countries of the world, reaching an approximate 100,000 rural churches with 12,000,000 members and countless numbers of "unchurched" families in the same area.

To do the job of training these men and women for the rigors of rural life, Agricultural Missions started, the year after its founding, with establishment of the first training school for furloughed missionaries at the School of Agriculture at Cornell University, Ithaca, N. Y. Here missionaries received an intensive one month's course in subjects ranging from poultry husbandry and soil conservation to nutrition and health and the rural church program.

Since then similar courses have been established at Iowa State College in Ames and at Oregon State College in Corvallis.

Another major emphasis of trai provided by Agricultural Missions been in village extension work, whi recent publication of the agency scribes as "a method of education b squarely on the life and needs of r people.

"It differs from formal educatio schools and colleges in that the ex sion worker moves directly among people," the article points out. ' classroom and laboratory are the ho and the fields of the people he se Field and home demonstration is central method of teaching."

In 1952 Agricultural Missions es lished a course expressly for teac extension work at the University of kansas in Fayetteville. Attended by average of 15 to 25 persons each sess it provides the missionary with t weeks of class work offered by spe ists plus four to six weeks of study in

In Washington, D. C., furloughed missionaries and young missionary appointees att one of the many training schools sponsored by Agricultural Missions.

Ralph A. Felton, field program analyst for Agricultural Missions, has taught at the College of Agriculture, Cornell University, and at Drew Theological Seminary, as well as in the Near East, Mexico and the Philippines.

ler the blue Indian skies, an agricultural missionary and
ve farmers work together to help improve crop production.

Bigger and healthier chickens help improve the diet of Indian villagers and provide supplementary income for the landless.

rby Ozark mountain area, working
gside county agents and soil conser-
onists.

ecause of the demand for further
ning in the agricultural field, Agri-
ural Missions established a one-year
se in extension work at Cornell in
in addition to the shorter course
n for furloughed missionaries in
winter. The yearly attendance for
all-year study has ranged from nine
2 missionaries, several of whom have
ed advanced degrees.

gricultural Missions also sponsors
ually a number of field work confer-
overseas. This year 12 are sched-
in Mexico, the Near East, India,
onesia, the Philippines and Japan, to
together missionaries, Christian
nals and interested government of-
s to discuss ways of providing more
tive rural programs for the people.

terature is another important phase
e work. Soon after Agricultural
ons, Inc., opened its offices it began
lishing a quarterly bulletin. Four-
hundred copies of the first edition
sent to missionaries and nationals.
demand for this cross-fertilization
ess whereby successful methods in
country are passed on to similar
kers in another country, grew by
s and bounds. Soon a well-illustrated
azine called "Rural Missions" was
ished. Beginning with an initial
ication of 1,400 copies, it now has
e than 8,000 subscribers in countries
nd the world.

nce 1940, Agricultural Missions has
sponsored the publication of 15
s written for the most part by rural
onaries on the job. These books
been valuable in recruiting new
missionaries as well as in giving practical help to those missionaries on the job.

Agricultural Missions has made its influence felt in a number of other ways, too. Trips abroad by its staff to counsel with missionaries in the field and get firsthand reports of the needs abroad constitute a major item in a year's planning.

The agency also cooperates closely with the colleges of agriculture at state universities in the U. S., both in promoting the recruitment of young students for full-time service and in providing time, facilities and personnel for training courses for furloughed missionaries.

The future of agricultural missions will be determined largely by the number and quality of young people who can be recruited for the work, believes Dr. Ira W. Moomaw, the agency's executive secretary.

"The bottleneck of missionary advance has been and still is personnel," Dr. Moomaw says.

"By the response of the 2,000 missionaries who have attended our training schools during the past 25 years it is clear that this training needs to be doubled during the next 25 years.

"Our early missionaries in nearly every country built institutions — schools, hospitals, orphanages, training centers— all greatly needed at that time. But to-

(Continued on page 24)

Improved livestock for the farms of Lebanon and Syria has been developed as a part of the agricultural missions program at the Jibrail Center, in Akkar, Lebanon.

A British Accent in U. S. Pulpits

FOR the 29th consecutive year American churchgoers will hear the unfamiliar tones of a British accent from their pulpits this summer, while a third of the way around the world, their British counterparts will be listening to the Gospel preached in equally unfamiliar "American."

Twenty preachers in all—eleven from the U. S. and nine from Britain—will take part in the annual summer-time exchange of clergymen from the two countries.

Announcement of the program has been made by Dr. Robbins W. Barstow, executive director of the National Council's Department of Ecumenical Relations. The program is administered jointly by the National Council in the U. S. and by the British Council of Churches overseas.

The visiting British clergymen have far-reaching itineraries in the United States. They are scheduled to visit 20 states, including the three Pacific coast states and the District of Columbia, to address local church and church council groups as well as a number of national and regional conferences.

In Britain, American ministers have preaching engagements scheduled in England, Scotland, Wales and Ireland.

Dr. Barstow hailed the preacher exchange as "a significant contribution to better understanding between nations as well as between churches."

"Our experience over the years has shown us that among the most lasting ties of friendship between two countries are those built in the personal relationships of individuals," he said.

The eleven American clergymen appointed to visit Britain this year are: Dr. Hampton Adams, pastor of the Park Avenue Christian Church (Disciples), New York, N. Y.; Rev. Laman H. Bruner, St. Peter's Church (Episcopal), Albany, N. Y.; Rev. Marcus B. Hall, St. Luke's Church (Episcopal), Montclair, N. J.; Dr. Everett F. Hallock, Vincent Methodist Church, Nutley, N. J.; Rev. J. H. Jackson, Mt. Olivet Baptist Church, Chicago, Ill.; Rev. Allen Keedy, Avalon Park Community Church (Congregational), Chicago, Ill.; Dr. Albert J. Kissling, Riverside Presbyterian Church, Jacksonville, Fla.; Dr. Charles C. Knapp, First Baptist Church, Evanston, Ill.; Dr. Ganse Little, Pasadena Presbyterian Church, Pasadena, Calif.; Dr. Wilbour E. Saunders, president of Colgate-Rochester Divinity School (Baptist), Rochester, N. Y.; and Rev. John G. Simmons, St. Matthew's Lutheran Church, North Hollywood, Calif.

The nine guest preachers from Britain will be: Rt. Rev. Charles R. Claxton, Bishop of Warrington in Lancashire, (Church of England); Principal Robert L. Child, Regent's Park College, Oxford, (Baptist Union); Rev. Ian M. Fraser, Rosyth, (Church of Scotland); Principal Frederic Greeves, Didsbury Methodist Theological College, Bristol; Venerable Kenneth Healey, Archdeacon of Lincoln, (Church of England); Rev. W. Scott Morton, Bearsden South Church, Glasgow, (Church of Scotland); Rev. J. Herbert Price, chairman of the Manchester and Salford District of the Methodist Church; Rev. Henry C. Snape Vicar of Whalley, Blackburn, Lancashire, (Church of England); and Rev. William K. Blackburn, Vicar of Radlett, Hert-

WELCOME FOR GOOD WILL TEAM — Mrs. James D. Wyker (right), chairman of United Church Women, receives a pictorial book of the City of Sydney, Australia, from the Lady Mayoress, autographed by herself and the Lord Mayor. Copies were given to the other team members also: Miss Felicia Sunderlal, of India; Miss Josefina Phodaca, of the Philippines; and Mrs. David D. Baker, editor of *The Church Woman*.

On their two months' flying tour, in addition to Australia, the team visited Hawaii, the Fiji Islands, Pakistan and India, Kenya and the Uganda in East Africa; Egypt, Jordan, Lebanon, and Germany. They expect to return to the U. S. late in April.

They took with them messages from women's groups in the U. S. and an invitation to attend the biennial assembly of United Church Women, in Cleveland in November.

"Christian Horizons" Lists Mission Job Openings

THE only comprehensive interdenominational survey of job openings available through the home and foreign mission boards of U. S. and Canadian churches will be published May 1.

Upwards of 2,000 listings for jobs in the United States and 77 other countries are given in the tenth annual edition of "Christian Horizons," published by the Student Volunteer Movement for Christian Missions. The agency is one of the oldest ecumenical youth organizations in the nation. It is a unit of the National Council.

The listings represent job openings available with more than 65 Protestant and Eastern Orthodox church bodies, plus a number of interdenominational agencies.

They range from an opening for a secretary-bookkeeper with a small Methodist college in Southern Rhodesia to an agriculturalist needed to work among the Hill peoples in Burma.

General categories include educational work — teachers, librarians and administrators; business administration, agricultural work, evangelistic and general church work, medical work — doctors, dentists, nurses, technicians and medical social workers; rural church workers, social group workers, youth workers and technical and industrial workers. Listings are given for both full-time mission service and short-term appointments of three years or less.

The publication will be distributed by the Movement through the 65 home and foreign mission boards of cooperating denominations, plus others affiliated with the Divisions of Home and Foreign Missions of the National Council.

Copies will be sent also an an estimated 5,000 U. S. college and university student Christian groups, and be distributed directly on campuses by the 14 members of the Movement's travel staff. The travel staff members spend from four to ten weeks on campus visits each semester to tell students about the opportunities for service in the work of the church.

Since its founding in 1886 the Student Volunteer Movement has been instrumental in recruiting more than 20,000 young students from U. S. campuses for service in the home and foreign mission fields of the churches. It was the 13th interdenominational agency to become a part of the National Council when it joined in October, 1953.

The Changing Scene In U. S. Chinatowns

BEHIND the colorful and seemingly changeless facade of Chinatown in a score of U. S. cities, the life of e Chinese community has been chang- g more rapidly than most outsiders alize.

Young people, once bound by the ties id traditions of Chinese family life, are eginning to adopt more American ways living. Many are going into new jobs id professions. Some are moving from e crowded confines of Chinatown to omes in other sections of the city or burbs.

Merchants, formerly dependent on the owerful Chinese family and benevolent sociations for backing, now are begin- ng to look for aid to government and her agencies. And some have left the g urban Chinese centers altogether to en independent business enterprises other city neighborhoods or smaller mmunities.

And the shift away from traditional tterns of living is creating both new portunities and new problems for the inese Christian churches.

These are some of the findings, re- ased this month, of the first compre- nsive survey of America's Chinese urches and the people they serve.

One reflection of the changes taking ce, the survey found, is in the amount time Chinese pastors devote to per- al counselling. Some of those seek- counsel are the men and women ing out of the shelter of the Chinese mmunity to face discrimination that decreasing but still exists. Others are mily members caught in the conflict tween generations — the younger peo- e, disapproved for their new ways, and eir elders, trying against time to up- ld ancient and honored customs.

The survey was made in preparation r a conference in San Francisco next onth at which Chinese pastors and lay- en from the U. S., Canada, and Hawaii ll meet with denominational leaders explore ways in which they can serve th the Americanized younger genera- n and the Chinese-speaking elders and wcomers in the community.

Both the conference, which is being ld May 9-12 with the general theme "The Chinese Churches Today and omorrow," and the background study

IN SAN FRANCISCO'S CHANGING CHINATOWN—(Above) Methodist Women's Home Mission Society Building at the turn of the century. (Left) Presbyterian community center today.

are sponsored by the National Council's Departments of the Urban Church and of Racial and Cultural Relations.

First mission work among Chinese in America was begun in San Francisco in 1852 by Dr. William Speer, a physician and former Presbyterian missionary to China, who opened not only a church but a dispensary. A few years later there was opened the first of the English language schools that became a major part of missions serving U. S. Chinese.

In 1870, twenty years after the first Chinese arrived in San Francisco, four other denominations — Baptist, Congregational Christian, Methodist, and Protestant Episcopal — had opened missions with similar programs in the city.

By then, the Chinese newcomers, welcome at first, were meeting growing racial hostility and increasing economic and legal discrimination, and the church leaders had broadened their concerns to include justice as well as health and language aid for their people.

As early as 1855, the same Dr. Speer who founded the first mission had, by pamphlets and personal appeals, helped defeat a California law that would have barred Chinese labor from the mines.

He was only one of many who fought the rising tide of intolerance, and the battle was not an easy one. In 1876, a Methodist missionary, Rev. Otis Gibson, was hanged in effigy by a San Francisco mob for testifying in behalf of the Chinese before a Congressional hearing on immigration. The fight against legal exclusion continued, but finally was lost for half a century.

Although Christianity remained a minority movement among a group who are tolerant in their attitude toward religion, the report notes, the churches continued to grow and to become a small but vital part of the community.

A major part of the report, issued by the National Council's Department of Research and Survey, is based on a two-month survey of Chinese churches in the U. S. and Hawaii by Dr. Peter Y. F. Shih, pastor of the Chinese Christian Church of New England, in Boston.

Since the early mission days, Dr. Shih found, there have grown up at least 62 Chinese churches in the U. S., ranging in size from small storefronts with less than 50 members to big churches like the True Light Lutheran, in New York City, with more than a thousand. Forty-three of the 62 are affiliated with 10 denominations, five are interdenominational, and the others are independent.

Compared to the four big Chinese churches studied in Hawaii, where most Chinese are Christians, the U. S. churches are not as well off. Average U. S. membership of 155 is little more than a fourth of the average of 587 members in the four Hawaiian churches, and the average U. S. budget of $5,260 is less than half of the Hawaiian average of $11,117.

And the Chinese pastors in the U. S. —most of them middle-aged men, college- or seminary-trained, and speaking both English and Chinese — are not well paid.

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The Gospel on the Air

Religious Programs on the Upsurge, Reports Show 500 Programs in '54—Predict More This Year

By NANCY LAWRENCE

AMERICA'S churches are putting an increasing amount of emphasis on the use of radio, television and films in preaching the Gospel.

This is the salient fact of the 1954 report of the Broadcasting and Film Commission of the National Council of Churches. The bulky 81-page document was presented at the annual two-day meeting last month in New York.

During 1954 the 30 major church bodies cooperating through the commission produced nearly 500 individual religious radio and television programs.

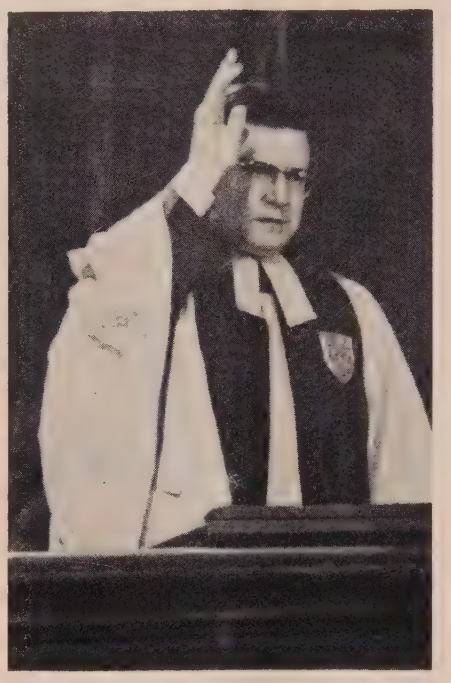
Counting as a single broadcast unit each time one station carries a program, the figures total 58,400 broadcasts and telecasts, compared with slightly more than 37,000 units the previous year.

Radio broadcasts numbered 318 individual programs and 31,400 units, while television carried 175 commission programs for a total of 27,000 units.

Anticipating an even broader program during 1955, the board authorized the largest budget for religious radio, television and film production in the history of U. S. cooperative church work.

A total of $1,405,000 was voted to finance the work of the commission during the year—an increase of $245,000 over the 1954 figure of $1,160,000.

Major sources of additional income are expected to be the increased sale and rental of films produced by the commission and a rise in contributions of the cooperating communions.



Dean James A. Pike on "Frontiers of Faith" over TV

Also "highly significant" in the projected figures for 1955 is the expected rise in the number of people requesting printed sermons and other religious materials offered on commission programs Dr. S. Franklin Mack, commission executive director commented.

He said the commission hopes to realize an income of close to $300,000 from this source alone during the year, as compared with $285,000 last year. During 1954 the commission distributed upwards of 2,741,000 pieces of literature as compared with a little over one million in 1953.

"This increased response," Dr. Mack said, "indicates that at practically any hour of the day or night there are people listening to radio and watching television who are 'in the market' for what the church has to offer."

Dr. Mack estimated that the audience for the five national radio shows and five national television programs produced by the commission reaches into the millions each week. He reported the number of radio and TV stations regularly carrying its programs has climbed to more than 1,200.

Midway through the two-day meeting the 75 religious radio and TV specialists present heard Dean Liston Pope, of the Yale Divinity School, warn against programs which focus on entertainment value rather than the Christian faith.

Addressing the board's annual dinner meeting, Dr. Pope blamed both the industry and church specialists for a tendency in religious broadcasting "to focus on the audience rather than the Gospel. Many so-called religious broadcasts are neither intelligible nor intelligent from a Christian point of view," he declared.

Speaking from "the vantage point of the man in the pew," Dean Pope called for new religious programs that "inspire reverence rather than mere receptivity." Such programs, he said, should "lead listeners and viewers to the heights and depths of life as viewed in Christian perspective rather than through the misty plains where the mass audience is said to live."

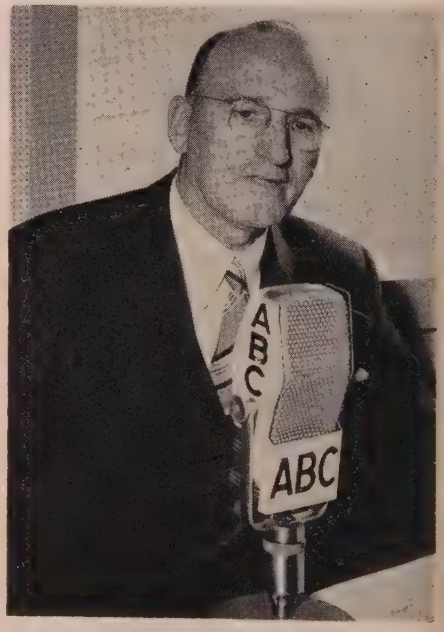
The Yale educator admitted the difficulty of communicating the Gospel to mass audiences by traditional methods, but urged the churches to find better ways of using radio and TV to tell "the message that once had power to remake the world."

In an effort to be appealing, he commented, too many religious programs have become "sentimental" or have offered "crumbs" of Christian truth as a substitute for the whole.

Dr. Pope was also critical of some pro-

(*Continued on page* 22)

Dr. Ralph W. Sockman on "National Radio Pulpit."



Dr. John Sutherland Bonnell on radio program "Pilgrimage."

"Accents of the Divine"

Spiritual and Functional Emphasized in Contemporary Church Design

By DONALD C. BOLLES

Canon Darby Wood Betts of the Cathedral of St. John the Divine, New York, points to a picture of St. George's Episcopal Church, Durham, N. H., which won first prize in the smaller churches classification. Canon Betts was chairman of the awards jury.

IN THE midst of a construction boom that may reach $700,000,000 this year, the fetters that bound Protestant churches to Gothic or Colonial design are being broken.

Traditional concepts that have held, by and large, for nearly a century are being abandoned in favor of contemporary design tailored to the functional needs of each church. In the annual exhibition of the Church Architectural Guild of America this year contemporary design swept the field for the first time.

Church building committees are placing more emphasis upon adequate facilities for worship, Christian education, fellowship and recreation as well as a spiritual atmosphere; less upon a preconceived idea of what the church should look like. With this encouragement from their employers and enlightenment from church authorities about modern church programs, architects are employing ingenuity and imagination. They are making the most use of "building dollars" by employing building materials such as steel, aluminum, plastics and concrete blocks. In design they are giving priority to the interior, and not the shell that encompasses it.

As seen from street or highway, the churches, because of similarity in design and use of materials, may resemble other buildings used for public purposes, such as theaters, schools and civic centers. At the same time, they retain the distinctive symbols of a Christian house of worship—the cross, the steeple and leaded windows. Steeples are shorter, and many are not pointed. Flat roofs, instead of peaked, are in vogue. Spaciousness is achieved more by width than height and church plants of the one-story type covering more ground increase in popularity.

These churches, growing in number each year, are a harbinger of what the American religious community will regard as "home" in another half-century. The trend toward contemporary design, stimulated by economy as well as need, is well established, architects and church building experts agreed at their annual

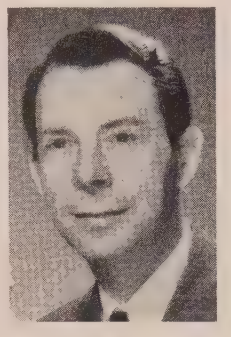
(*Continued on page* 23)

Dr. Edward Jansson, (left), new president of the Church Architectural Guild of America, and Dr. John R. Scotford, examine model of the Lutheran Church of Glendale, Calif.

Dr. C. Harry Atkinson (left), Bureau of Church Building, discusses an exhibit with Dr. Fred L. Pedersen, Methodist, of Philadelphia, and Dr. E. F. Adcock, Churches of God, Anderson, Ind.

Council Personalities

Giving the "man on the street" a renewed confidence and understanding of the importance of his role in shaping the country's national and international policies is a top priority facing the churches today.



MAXWELL

It is essential for "the things that make for peace," believes *Dr. Kenneth L. Maxwell,* new associate executive director of the Department of International Affairs. A Baptist clergyman with wide experience in the churches' cooperative program on social and international issues, Dr. Maxwell sees the average man in danger of developing "a sense of futility" about the worth of his individual contribution.

"The pace at which the world is moving, the threat of the atom bomb, 'wars and rumors of wars' have combined to produce negative attitudes which inhibit constructive action," he warns. Only the insights of the Christian faith can speak incisively to this problem.

In his new job one of Dr. Maxwell's primary responsibilities will be work with state and local councils of churches in the development of study and action programs at the grass-roots level. He is well-qualified for the job.

During seven years as pastor of the Central Baptist Church in Hartford, Conn., Dr. Maxwell was an active member of the state council of churches' international relations committee — serving as its chairman from 1948 to 1951. He was also its delegate to a national study conference on the Churches and World Order, convened by the National Council.

Equally active in the work of his own denomination, he was at one time president of the American Baptist Home Mission Society. He is also a former member of the board of managers of the Ohio Baptist Convention, and before moving to Hartford was for five years minister of the First Baptist Church in Granville, O. In the summer of 1953 he was an exchange preacher in Great Britain.

A native of Pittsburgh, Pa., he is a Phi Beta Kappa graduate of Denison University, Granville, O. He received his B.D. from Colgate-Rochester Divinity School and his Ph.D. in New Testament studies from Yale University. He also has done graduate work at Cambridge University in England.

With his wife and their three children, Carol, 15; Marshall Kenneth, 10; and Elizabeth Ann, 7, Dr. Maxwell lives in Hartford, Conn. He admits to being an enthusiast for model railroads, and finds time also for two other favorite hobbies — color photography and the study of church architecture.

On May 31 some 600 social workers and interested lay persons affiliated with the Department of Social Welfare of the National Council of Churches will meet in San Francisco to explore together the sources and resources of Christian social work. The occasion will be the annual two-day Church Conference of Social Work.

DYBWAD

To a large extent the program to which they will give their attention will be organized under the direction of *Dr. Gunnar Dybwad,* a tall, friendly man of Norwegian origin—now a U. S. citizen—who is director of the Child Study Association of America, the nation's oldest parent education organization, and an expert on child welfare and development.

An active layman in his home church —the Leonia, N. J., Presbyterian, where he is a member of the board of stewards Dr. Dybwad has served on the National Council's Department of Social Welfare for the past four years and for the last two as chairman of its Committee on Child Welfare. He is a man of strong convictions about the motivation of Protestant social work. A statement prepared for the San Francisco meeting sums them up:

"All Christian social work stems from the stable and enduring concept of love of man essentially for the love of God. Not sentimentality: it is, instead, an imperative of the Christian life which emanates from the Christian's faith in God. The Christian's concept of God and of God's will — his theology — is the ultimate source of (his) practice of social work."

A graduate of the New York School of Social Work — he also holds the degree of doctor of jurisprudence — Dr. Dybwad assumed his present post in 1951. Previously he was for eight years director of child welfare for the State of Michigan.

Early in his career in the United States — he came here 22 years ago from Germany, where he grew up — he did research and clinical work at the N. Y. State Training School, in Warwick, and was for a period director of clinical services at Boys Vocational School, Lansing, Mich., both schools for delinquent boys. In 1949 and 1950 he returned to Germany as a consultant on child welfare problems in the U. S. Occupied Zone.

Dr. Dybwad is married to a Presbyterian minister's daughter who is a doctor of sociology. The Dybwads have two children, a son 15, and a daughter, 13.

Probably the only executive in the National Council with both a Phi Beta Kappa key and an award as "Mother of the Year" is *Mrs. Setsuko Nishi,* young director of research for the Council's Division of Christian Life and Work.

MRS. NISHI

She got the Phi Beta Kappa key when she was still a junior at the University of Southern California, in 1941.

She was named "Mother of the Year," in the field of community service, by the Welfare Council and State Street Council of Chicago in 1950.

And the same year she was given a national award by the Japanese American Citizens' League for her contributions toward the assimilation of Japanese Americans — work she had begun in California and has been interested in ever since.

When the government began the evacuation of Japanese Americans, including Mrs. Nishi's family, from the Pacific Coast early in the war, she worked briefly in a California assembly center for evacuees.

Then, for two years in St. Louis, she earned her master's degree at Washington University with a study of Japanese Americans resettled in that city, and was a speaker for the local resettlement committee of the Congregational Christian Churches.

Going to Chicago in 1944, she helped establish and direct a new committee on resettlement there, and began further study of the Japanese Americans relocated in the Midwest. Part of a larger social research project on Japanese

(*Continued on page* 23)

Outlook

Christianity and Rural Life

Food in America has been called "mass luxury" in *Life,* which reports that Americans are willing to pay more for food than in former years if they can get it highly processed and almost ready to eat. It is also reported in *Life* that those who produce food in America receive a lower portion of the consumers' dollars than for some years.

The disposition of Congress to give away huge supplies of food has become embarrassing to some of our allies who have food producers wanting to sell in world markets. Apparently a great government must be careful when trying to feed the destitute abroad—one might harm as well as help.

The President of the United States is at this writing reported to be planning a special message on low-income farmers—a considerable portion of our farmers who have not shared in the mechanization and the varied technical improvements on many farms.

These issues and contradictions will illustrate that in the modern, interdependent world, the relations of man and the land are important—even if ignored on broad avenues of cities or shady streets of growing suburbs. It has been observed that interest in rural life is high in cities only when the price of beef is higher than normal.

Yet Christianity and the Christian churches are much involved in the historic rural culture, as all who observe Rural Life Sunday on the fifth Sunday after Easter will recognize. Much of the symbolism of the gospels is rural, and Christian nurture is in large part in the language most familiar to the husbandman. Stewardship of resources and trusteeship are words perhaps most easily understood in terms of the resources at hand and visible.

In institutional terms alone, the non-rural church in the U.S.A. receives many recruits from the rural churches, because of the mass movements of population. Does the rural church have a more intimate relation to families than the city church? Is it harder to "reach" urban than rural populations? Is it good churchmanship to try to be somewhat rural? Does the small rural church probably have a high evangelistic index because it is able to minister carefully to families?

Just as there are values in rural life that are significant for Christian churches building the good society, so are the values associated with Christianity of special concern to the rural world today. The rural world is hungry for bread. The experts of the Food and Agriculture Organization say that at least half the people of the world go to bed hungry every night. There is evidence that the churches of the world want the people of the world to have bread, and regard it as imperative that fair and just plans for attainning this elemental need should be devised.

With what motive shall such plans proceed? Churches have more to do with motive, with good methods of attaining good ends, than with the blueprints. There is every evidence that rural people—and urban people—long also for Bread of Life in this our age of upheaval.

In the free world there is going on a reappraisal of what makes for the good society. As Samuel Stumpf of Vanderbilt University says so well in *A Democratic Manifesto:* The good society is built when a faith in the dignity of man is asserted; when it is seen that a most important aspect of democracy is its "moral thrust"; and when it is recognized that "the motive of love provides democracy with its most creative element."

Ecumenical Education

We are told that neither the World Council of Churches nor the National Council has much meaning for the average person in the local congregation. The report on The State of the Churches at the General Assembly of the National Council said, "Another factor of divisiveness which is found within at least some of the churches results from the difference between having had ecumenical experience and not having had it. . . . It would appear that one of our major tasks is to bring more of our church members into extensive and thoughtful ecumenical experience and to bring them all, by a better program of information and education, into deeper understanding of the ecumenical perspective."

The ecumenical movement has caught the imagination of Americans for several reasons. Some people think of it as a movement which may bring peace, or a service activity primarily, or a way of building a unified structure of the churches. Actually, it is a movement to express the unity which we have as Christians because of our common loyalty to Christ, and to set forward the work of evangelism in the world. To many who have been closely associated with it, it has brought a new understanding of the faith and a new appreciation of the Church.

The question arises urgently—How do people come to a deeper understanding of the ecumenical movement? How do people come to feel themselves a part of it? Primarily this comes as people work together in interconfessional and international gatherings. The relationship becomes personalized and dramatized in such situations. Nothing exactly like this can be produced under parochial or even national circumstances. Nevertheless, efforts should always be made to convey to people in their local churches the experience of these associations—through personal reports, literature, pictures, conferences, study groups, speakers—even though the communication will be of only limited effectiveness.

Obviously, attendance at ecumenical conferences and service on committees of ecumenical organizations will not be possible for the great majority of Christians. Shall we then say that ecumenical perspective must be limited to a few of our church people? No, because it is possible that what is most important can come to people in local congregations. Basically, having ecumenical perspective is having an understanding of the nature of the Church.

Those in the local congregation can come to have a sense of the wholeness of the Church, its universality, its recognition and transcendence of cultural differences, its Biblical setting. They can know what the Church is, not just intellectually but through experience in the company of Christians who know the Gospel and take it seriously. They can know that the Church is concerned for all the world and has in its fellowship Christians of diverse experience and convictions politically and economically, and they can seek from them criticism and correction for their partial understandings and loyalties. They can know that they share the common Christian faith which is based on the Bible and which tells us that this is God's world in which He is carrying out His purpose and in which we may be co-workers with Him. They can respond personally to all of these meanings.

New Era in Hollywood?

PERHAPS Hollywood is on the threshold of an era which long has been awaited by the people of our churches. In the wake of "Martin Luther," which astonished the motion picture industry by its box-office appeal, have come a portrayal of the ministry of Presbyterian, Peter Marshall, and "Day of Triumph," the first full-length movie based on the Life of Christ since Cecil DeMille's masterpiece 27 years ago.

The portrayal of Marshall's life in "A Man Called Peter" has won warm words of praise from Protestant film critics, including Dr. S. Franklin Mack of the Broadcasting and Film Commission. The dynamic influence of a Scotsman who became a Presbyterian minister and chaplain of the U. S. Senate comes to life on the screen to enable movie-goers to walk with Peter Marshall through his comparatively brief years. They "sit" in church as he preaches eloquently, and with full use of homely examples, the relevance of the Christian Gospel to everyday living. The use of many sermons and prayers, strengthening the power of this film, is a master stroke that indicates the growing maturity and boldness of Hollywood in dramatizing religion.

If this moving story of Peter Marshall fulfills the prediction of critics, it will be only because church people generally support it, even as they did the Lutheran production when it was shown in movie houses. And if they prove once again that such a picture can be successful financially, Hollywood may be launched on a program of picture-making that truly reflects the long-held aspirations of American Protestants.

The Lay Teaching Ministry

THE 23rd International Sunday School Convention which will convene in Cleveland on July 27, carries on one of the oldest traditions of interchurch work in America and in the Christian world.

But to establish a pedigree is not to justify a future. What is the significance of the Cleveland Convention in the life of the National Council of Churches and its member communions?

It will be (hopefully) a gathering of sufficient size to make an impression upon those who come, upon metropolitan Cleveland, and upon the nation generally. The gathering of the Second Assembly of the World Council of Churches at Soldier Field in Chicago last summer showed what a large gathering can do to testify on behalf of our common Christian faith. Some of the Cleveland public meetings will bring in large numbers of Ohio people in addition to convention delegates.

It will be a demonstration of the strength of the lay teaching ministry of our churches. The convention will not make its appeal to pastors and professionals primarily. It is designed for the rank-and-file workers in our Sunday schools. Perhaps the convention may make a contribution in destroying the canard that the National Council of Churches is "of the clergy, by the clergy, and for the clergy."

As it attempts to be both a single convention and a federated gathering of denominational conventions it may serve as a pattern for other National Council gatherings. Four full sessions are set aside for simultaneous denominational conventions, some of which may include as many as 3,000 persons. Here is an attempt to make an interdenominational gathering truly "the denominations in cooperation."

It will be an evidence of the manner in which Christian education is inextricably bound up with the total life and work of Christ's church. Bible study, worship, city and rural life, research, public education, cultural and social relations, stewardship, family life, architecture, drama, radio and TV, evangelism, camping, missions, and world outreach, all these and other interests are provided for in the large or small sessions.

In spite of all this, the 23rd Quadrennial may turn out to be "just another meeting." Hundreds of persons, however, are busily at work on program and promotion, determined that it shall be more than that. They are sure that the convention theme, "Home and Church — Teach Christ Now," is more than a catch motto. They believe it expresses a command of the living Christ. They are convinced that the command must be heard in every one of the 272,510 Sunday schools of Canada and the United States, heard and joyfully obeyed.

The CHURCHES WORKING TOGETHER

Name First Woman President of Los Angeles Federation

The Church Federation of Los Angeles, Calif., has elected its first layman president. She is Mrs. Charles Goodwin, a member of the Hollywood-Beverly Christian Church and long active in civic and church organizations. She succeeds Dr. Amos A. Thornburg, pastor of the First Methodist Church of Hollywood.

Mrs. Goodwin has served on the federation's board of directors for the past seven years. She attended both the Amsterdam and the Evanston Assemblies of the World Council of Churches and the organizing session of the National Council of Churches, at Cleveland, O., in 1950. She serves on the board of directors of a number of Los Angeles organizations, including the University Religious Conference and Stevens House of the University of California at Los Angeles.

New York Churches Urge Study of State Divorce Laws

Representatives of the New York State Council of Churches urged modernization of the state's marriage and divorce laws at a recent hearing before the State Assembly's Ways and Means committee in Albany.

Rev. Wallace T. Viets, Albany, chairman of the Council's Legislative Committee, as spokesman for the Protestant viewpoint, urged passage of a resolution calling for creation of a 23-member study commission to draft changes in existing laws.

The New York law — one of the strictest in the country — provides for divorce only on grounds of adultery. Annulments may be obtained on the ground that the marriage was induced by fraudulent representation.

Opposition to the proposed resolution was voiced by representatives of organizations affiliated with the Roman Catholic Church. Joining with the Protestant groups favoring formation of the study commission were representatives of Jewish synagogues, bar associations and social work organizations. Despite this support, observers expressed doubt that legislative action will be taken this year. An almost identical bill submitted two years ago was killed in committee. Previously, advocates of such legislation had not even been able to get a hearing.

Ministers Unite to Implement School Desegregation

The Chapel Hill, N. C., Ministerial Association has formed an Interracial Fellowship for Schools to help implement the U. S. Supreme Court decision outlawing segregation in the public schools. The group is believed to be the only one of its kind in the state.

Objectives of the new group include work toward the reduction of racial tensions in the community, cooperation with churches and other community organizations, dissemination of information on desegregation, and public education. Each church affiliated with the Association has appointed three representatives to the Fellowship and is urging other interested persons to join.

Councils Oppose Loyalty Oath Bills

Opposition to several new loyalty oath bills pending in the California State Legislature has been voiced by the Northern California-Nevada Council of Churches.

At the same time the Council is opposing a bill that would exempt churches from the loyalty declaration now required for property tax exemption, on the ground that, "The Council does not believe that churches can ask for a special dispensation. The entire law is wrong. . . ."

The Council has attacked a bill that would deny property tax exemption to churches and other non-profit organizations that allow their property to be used by "subversive" individuals or organizations. "It is another attempt to produce conformity in a way that does not establish loyalty," the Council has declared.

It is also working against two bills that would refuse business and professional licenses to persons declining to answer questions of federal, state and local legislative committees, on the grounds that they would "make second-class citizens of licensed people, use a communist means to attain a non-communist end, and are an imminent threat to other people who influence public opinion, i.e., editors and ministers."

Cleveland Churches Sponsor TV Sunday School

An unrehearsed half-hour television show of a children's Sunday school class is gaining the attention of early-rising Cleveland, O., area residents on Sunday mornings.

Ten children aged six to nine participate in a half-hour show produced and taught by Mrs. Clair M. Brewer, chairman of films and visual education for the Cleveland Church Federation and the Cleveland Council of Church Women.

The show is televised at 8:30 a.m. and is the only one on the area's TV channels at that time. It is unrehearsed except for a brief warm-up period. It includes a Bible lesson, singing, prayers and handicraft.

To Merge White and Negro Ministerial Groups

White and Negro ministerial groups in Greensboro, N. C., have voted to merge this fall.

Announcement of the step has been made by Rev. Frank C. Smathers, pastor of the Grace Methodist Church and president of the Greensboro Ministers' Association. He said that until the merger is effected the association will meet jointly ever other month with the Greensboro Ministerial Alliance, a group of Negro pastors.

Hire Field Worker to Aid Desegregation Program

The West Virginia Council of Churches will hire a special field worker to aid desegregation in schools of the state. A sum of $6,250 has been made available to the council for this purpose by the National Council of Churches.

The grant is the first of its kind by the National Council to a state church group. In New York, Dr. J. Oscar Lee, executive director of the National Council's Department of Racial and Cultural Relations, said that similar aid "to at least one other" is being considered.

Dr. Lee said the field worker will develop an educational program in the churches aimed at speeding the integration process.

Plan Arts Festival in St. Louis

The Metropolitan Church Federation of Greater St. Louis has announced plans for a three-day post-Easter festival of religion and the arts.

Scheduled April 17-19, it will highlight art forms, including the plastic arts, music, architecture, drama, literature and liturgy, in dramatic presentation demonstrating how worship can be enriched through their use. The program is being planned by the Federation's newly organized Commission on Religion and the Arts.

Voice of the Churches

(*Continued from page* 3)

cedures were approved on recommendation of the Policy and Strategy Committee. They concern resolutions, messages, study documents and study conferences. It is proposed that they become part of the standing rules of the General Board, after further study.

The Policy and Strategy Committee, through its vice-chairman, Dr. Franklin Clark Fry, also presented a proposal to launch a study and survey of the needs and resources for ecumenical education. In approving the suggestion, the Board referred the matter to the Policy and Strategy Committee and requested a preliminary report not later than a year from now.

In other actions the Board approved a Labor Sunday Message to be read in the churches next September and decided to meet in Pittsburgh October 5 and 6, 1955, as part of a plan to hold three of its four meetings a year outside New York. The next meeting, June 8 and 9, will be in New York where, in the past, three out of four meetings have been held.

The Department of the Church and Economic Life also received approval to call its third study conference in April, 1956, at a place to be chosen later. Emphasis will be placed on the role or responsibility of Christians in today's economic life in the light of the Christian faith and of such concepts as Christian vocation and Christian social responsibility. The first study conference was held in Pittsburgh in 1946, and the second in Detroit in 1950.

The two-day session started with a briefing session, primarily for new members, on the program of the Council, and the functions of the Board. President Blake, Dr. Roy G. Ross, general secretary; Dr. Roswell P. Barnes, associate general secretary, and other executives participated in the briefing. Dr. Blake reported on his trip to the Far East, where he spent Christmas with GI's and chaplains, and Dr. Samuel McCrea Cavert, the retired general secretary of the Council, led the Board in a memorial service for Dr. John R. Mott, one of the architects of the ecumenical movement and a founder of the Student Volunteer Movement, now a part of the National Council.

UMT

The National Council of the Churches of Christ in the U.S.A. on January 30, 1952, after recording its concern for national security, and acknowledging the need for adequate defense measures in the light of circumstances then existing, affirmed its opposition to permanent universal military training. That action was in line with the views of many of its constituent communions, recorded over a period of years.

We are now in a situation in which it is most important that the churches uphold the hands of leaders who are seeking to reduce tensions among the nations.

In this situation legislation is being proposed whose intent and probable effect, within the nation, are a matter of widespread uncertainty.

We, therefore, urge our constituent churches to study current legislative proposals having to do with military training, with consideration both of their international and domestic significance.

The National Council, reserving judgment as to specific measures currently under consideration, reaffirms its opposition to permanent universal military training.

We Are Brethren

(*Continued from page* 7)

sionary organization began in 1852 on the campus of Otterbein College. Founded in 1847, it was the first of what are now seven colleges related to the church.

Today, in Europe alone, from the early Evangelical missionary work there have come 100,000 adherents of the church, a theological seminary in Germany, and 16 hospitals, in Germany, Switzerland and France.

And in Africa, this year, more than 4,000 members of the church's annual conference in Sierra Leone will celebrate the centennial of the United Brethren mission enterprise that brought medical care, schools and churches to the country's people.

Nearly 275 missionaries today work overseas in Africa, Europe, South America, and Asia, almost exclusively in the interdenominational framework of programs like those of the United Church of Christ in Japan and in the Philippines.

In this country as well as overseas, the Evangelical and United Brethren groups, first separately and then as one church, have taken an active part in the movement for Christian cooperation.

They were charter members of the Federal Council of Churches, of the World Council of Churches, and of the National Council of Churches. Among the leaders they have given to these bodies are Bishop John S. Stamm, who served both as president of the Federal Council, and later as a member of the World Council's executive committee, and Bishop Reuben H. Mueller, for four years recording secretary of the National Council and now one of its vice-presidents.

It was in the early years of the Federal Council that the two churches began again their movement toward union.

First, in 1922, the Evangelical Association and the United Evangelical Church were reunited after a separation of 30 years. The two, both members of the Federal Council, together became the Evangelical Church.

Then in 1924, at a Federal Council meeting in Atlanta Ga., leaders of the Evangelical Church and the United Brethren met informally to discuss the possibilities of union. Nine years later, each group appointed a commission to draw up joint plans for union, and the Plan and Basis of Union the two commissions prepared was approved by the Evangelical General Conference in 1942, and by the General Conference of the United Brethren three years later.

It was at the General Conference of the Church of the United Brethren in 1945, after the overwhelming vote for union, that the conference stenographer, Edward Bettis, rose and declared before the great gathering of delegates his desire to be received into the church. And there, in a brief public ceremony, Presiding Bishop G. D. Batdorf made him the church's newest member.

The moment of spontaneous drama seemed both a good omen for the union that would take place a year later and the symbol of a denomination that believes evangelism is a paramount responsibility for both clergy and laity.

Today, the evangelistic spirit of the great revival meetings of long ago is expressed not only in preaching missions but in home visitation and in church classes for young people and adults, and the church continues to grow.

The Evangelical United Brethren Church today has more than 700,000 members across the country, the majority in the states reaching west from New York to Ohio. More than 600,000 children and young people are enrolled in the church's Sunday schools, and hundreds of thousands of their elders belong to the Evangelical United Brethren Men and the Women's Society of World Service.

At the General Conference in Milwaukee, Wis., in November, 1954, it was reported that membership had increased by 10,000 in the last four years, and that during 1954 a new church building had been dedicated on the average of once every two weeks.

Since the Milwakee conference, the emphasis is on a nation-wide "Crusade for Christ and the Church," designed to deepen the spiritual life of its members and to carry out the purpose voiced in 1946: that the two groups united then would "move forward with increasing power and effectiveness to fulfill the Great Commission which the Church received at the hands of its God and Savior, Jesus Christ."

The Fifty Days After Easter

By E. G. Homrighausen

HALFORD LUCCOCK has a startling sermon on the subject "Keeping Life Out of Stopping-Places." It is based upon Peter's reaction to the transfiguration experience. He proposed that tabernacles be built and the "mountain-top experience" be preserved and enjoyed. Like a great many people, Peter wanted to stop the clock and settle down to let the rest of the world go by. He had arrived at the highest experience possible. "Let's call this the end of the matter. Let's build a shrine on the spot and make this the climax of our discipleship with Jesus."

This is the way many a Christian and many a church feels about Holy Week and Easter. It is the climax of the Church Year. It marks the culmination of exhausting effort; it has brought with it a high point in human experience. And as a result, a good deal of our Christianity ends at Easter.

This is contrary to the Gospel record. Easter is the prelude to what is yet to come. Easter makes something greater than itself possible. Easter is incomplete without Pentecost and the waiting period in between. Easter without Pentecost leaves the Risen Christ off in the heavens, on the mountain-top. What does He mean for life now? How does the Risen Christ become the indwelling and conquering Christ? Why stand ye gazing into the heavens? Christ goes on before you into Galilee—into Europe, into Asia, into cities, into towns, into the countryside, into every area of the common life. Christ returns in the form of the Spirit. Released from His bodily limitations, He lives in His Body the Church. Holy Week and Easter are no stopping-places! If they are, then Christianity stops and becomes only a kind of mystery cult, a community living in memories of mountain-top experiences. Then it is not a force, a power in persons and in society.

Much of our Christianity is impotent because it stops too soon! It does not ask, "What now—after Easter?" It does not wait for marching orders in praying upper rooms. It expects nothing more. It does not anticipate the glory yet to be revealed. It is not shaken by Spirit-wind; it is not fired by Spirit-flame; it is not inspired by Spirit-witness. Turning its eyes backward, it loses the forward thrust. Its vision of the future is swallowed up of past memories. It sees no greater mountain-tops yet to be experienced.

What, then, is to be done?

First, those who were moved to make their first profession of faith in Jesus Christ as Lord and Savior are to be led into the fuller meaning of their commitment. If Easter is the beginning, then those who have had their first fair vision of the glory of the Crucified and Risen Christ are to be assimilated into the fellowship of the Church and to be helped to use all the resources available to grow up into mature Christian manhood and womanhood.

Too many of those who have been won to church membership drop out of the church because they have never been carefully led into the life of the Spirit. Securing a decision from a person to join the church is not enough! He must be helped to venture on the life-long pilgrimage of growth into the Christian life.

Second, those nominal church members who were moved to reconsecrate their lives during the Lenten season need to be surrounded with a solicitous fellowship and supported in their desire to renew their faith and rededicate their lives. These fifty days can be days of prayer, of waiting, of study, of fellowship, of expectation.

Third, those outside the life of the church who were deeply affected by the witness of the church during the Lenten period need to be visited and invited into the orbit of Christian teaching, worship and fellowship. Most people in our day are wistful about the deeper meanings of life and history. There is abroad a revival of interest in religion. They need good neighbors to befriend and understand them. The gentle concern of Christian neighborliness wins many a person to the way of Christ which leads to life.

But, if all this is to be done, nothing is more urgently needed than a Church which does not go into a slump at Easter. And nothing can revive a church like the realization that Easter is not a stopping-place. It is the starting point which leads to the coming of the Easter life into human life. Its great objective is Pentecost—the mighty coming of the living, marching, triumphant Christ into every area of personal and corporate life. We dare not stand still! Christ goes on before. He expects to meet us in Galilee, in the Upper Room, on the lakeside. Wait—until—the power comes—for the life, the task, the destiny.

Prof. E. G. Homrighausen of Princeton Theological Seminary, was for a number of years chairman of the Council's Department of Evangelism.

"THE STONE WAS ROLLED BACK"

"Youthful Christian ambition has created a permanent annual church highlight in Dickinson County," says the *Reflector-Chronicle* of Abilene, Kans., in speaking of the Easter Sunrise outdoor pageant of the Dickinson County Youth Council.

The pageant, which is held on the grounds of the Brown Memorial Home, two miles southeast of Abilene, was originated by Rev. W. M. Rogers, former superintendent of the Brown Memorial Home, and Miss Wilma Knisely, adult counselor for the Youth Council, which is affiliated with the Dickinson County Council of Churches.

Started in 1946 with a handful of participants, no setting, borrowed costumes and hymnals from the various churches, "He Is Risen" is now an established presentation with a well-set pattern for casting, costumes, script, music, staging, and promotion. A thousand people have found their way to the spot in rural Kansas for a chilly Easter dawn, and more were expected this year.

By 1953 a permanent "sepulchre" had been constructed. Building Jerusalem in Kansas was not easy. While Abilene churches took turns furnishing lunches, a crew of boys worked on the cement block base of the sepulchre. Then came the natural rock front, and with dirt over the whole, the tomb of Jesus became a physical reality.

The Youth Council's executive committee has worked each year to improve the script. Each year it has started a little earlier in the story of the Resurrection, but now can go back no farther for lack of appropriate scenery. There are 16 speaking parts and a choir of young people, including four soloists, from the 17 county churches which participate in the project.

Support for Christian Colleges Imperative

Church people, educators and students will join forces on Sunday, April 24, in a nation-wide salute to America's Christian colleges.

Participating in observance of National Christian College Day, speaking teams representing faculty and students, together with massed choir groups, will make guest appearances in churches, auditoriums and in radio broadcasts as a tribute to the historic role of 471 Protestant church-related colleges in molding the nation's youth. The Day is sponsored by the Council's Division of Christian Education.

"For more than two centuries higher education has been carried on by the churches of our land," declared Dr. Gerald E. Knoff, executive secretary of the division. "The contributions of our colleges to church, society and state have been incalculable. Now, with a tremendous throng of young men and women coming out of our secondary schools, the needs of our colleges are vastly increased. The people of America will do well to reflect upon what we owe these colleges and to find for them support equal to their needs."

Meanwhile, a program enlisting the support of tens of thousands of Christian laymen has been launched. The United Church Men — laymen's wing of the National Council — has begun an educational program that eventually is expected to spread the story of the needs of the colleges to every state.

Planning for the over-all information program is being done by a new church-related college committee of UCM, under the chairmanship of R. Carter Tucker, attorney, of Kansas City, Mo. The 15-member group, composed of church leaders, businessmen and educators including several college presidents, will work in close collaboration with the National Council's Commission on Christian Higher Education.

Mr. Tucker described the goal of the program as "finer and better support for non-tax-supported colleges to enable them to prepare for the increasing load of students." He pointed out that state-operated schools are already preparing for a great influx of students who will enroll "by the millions" during the next decade.

"The support of our church educational institutions is no longer an elective but an imperative." he said. "There is danger that higher education will some day be entirely under the control of the state unless steps are taken now."

The Nation's Welfare

(Continued from page 5)

theological and historical reasons for their welfare work.

Third, he said, 20 commissions of church specialists and scholars are preparing background papers on specific problems that will be discussed by the delegates. These papers, representing the differing points of view in the denominations, will take up such issues as whether churches are justified in accepting federal funds in building their hospitals; how the needs of the nation's growing number of aged can best be met; and ways in which the churches can stir the community's conscience on problems such as schools and slum clearance.

The fourth study, Dr. Villaume said, is aimed at defining the local and regional differences in welfare needs and services. For this, he said, nearly a thousand state and local councils of churches have been asked to hold preparatory meetings during the summer and early fall. First response to this call, Dr. Villaume added, indicated that such meetings would be held in virtually every state in the union before the end of September.

In addition to discussion of the issues presented in the background studies, the four-day conference will also feature major addresses by men and women outstanding in public life.

The Gospel on the Air

(Continued from page 14)

grams offering solutions to personal or social problems. The wide popularity of these programs, he said, "does not necessarily attest to the Christian faith, but to the anxiety of countless contemporaries."

Dr. Pope cited the number of broadcasts and telecasts produced by the commission during the past year, terming it "an impressive record for a very young agency."

He pointed also to the vast number of people in the TV and radio audience who have no church affiliation. "By your programs of various types you have been changing the faiths, values and aspirations of millions of persons," he declared.

Earlier in the meeting Dr. Mack had reported to the commission that two of its five national television programs have a wider potential viewing audience than the most popular commercial show. The commission's program "This Is the Life," a half-hour dramatization of everyday family problems, was carried by 235 stations at its peak period during the first three-quarters of last year. The figure compares with a top total of 137 stations carrying the commercially sponsored "Groucho Marx" program during the same period.

Other commission programs have fared almost as well. "What's Your Trouble?" a television show featuring Dr. and Mrs. Norman Vincent Peale was carried by a high of 139 stations. "Frontiers of Faith," a half-hour "religious variety show" moderated by the National Council's president, Dr. Eugene Carson Blake, was carried at its peak by 95 TV stations.

The newest commission venture in TV programming planned for the coming year will be a series of "person to person" appearances of outstanding Christian spokesmen, slated for presentation starting in the fall. The series will increase to eight the number of TV productions presented regularly by the commission.

Major event in the commission's radio programming for the year, the report notes, was the introduction of the program "Thy Kingdom Come," a half-hour show presenting the hymns of the church in new arrangements for brass and choral ensemble. Presented by the commission in cooperation with the NBC network and the Presbyterian Church, U.S.A., the program is now being carried on 108 stations.

Among the commission-sponsored national radio programs are "Let There Be Light," a transcribed dramatic series presenting the work of the church in various fields, carried by 298 stations; "The National Radio Pulpit," carried on 118 stations; "Pilgrimage," featuring such outstanding ministers as Dr. John Sutherland Bonnell and Dr. James A. Pike, carried by 60 stations; and "The Art of Living," with Dr. Norman Vincent Peale, carried on 100 stations.

Projected for radio production during the coming year is a series of dramatic programs in Spanish for use on Spanish-language radio stations and before groups in farm labor migrant areas and mission stations.

Dr. Donald H. Tippett, Methodist Bishop of San Francisco, was elected chairman of the board for the next biennium. He succeeds Dr. Clayton T. Griswold, who has held the position for the past two years.

Also named to the executive board were Mrs. Jesse M. Bader of New York, chairman of the Films and Visual Aids Department of United Church Women, a general department of the National Council, as secretary, and as treasurer, Mr. Paul F. Ely, a vice-president of Manufacturers Trust Co., of New York.

"Accents of the Divine"

(*Continued from page* 15)

joint conference in Cincinnati in February. This view was supported by the results of the annual Guild exhibit, in which plans for 125 churches were displayed. There were few classical designs and not one took a ribbon, a fact that would have been much more startling ten years ago than now.

There are no signs that church construction, both renovations and new buildings, is on the down grade. On the contrary, the volume is so great that it is of "boom" proportions. There is a tremendous backlog created by the depression and the second World War, as well as the growth of population and church membership.

Government estimates, which do not include many small jobs not requiring municipal building permits, indicate church building in 1955 may exceed $625,000,000. Dr. Harry Atkinson who, perhaps more than any other person, has his own private basis for judgment, believes the government is very conservative. He estimates church building may approach the seven-hundred-million mark this year.

Probably no one is more pleased with the trend toward contemporary architecture than Dr. Atkinson, who devotes all his time to preaching "better church building."

As executive director of the Bureau of Church Building of the National Council of Churches, Dr. Atkinson carries on the work started by the late Elbert M. Conover.

The bureau celebrated its 20th anniversary at the Cincinnati conference, which it sponsored jointly with the Architectural Guild.

In a reminiscent mood Dr. Atkinson recalled that the bureau when it started operations 20 years ago was a "voice crying in the wilderness." In the intervening years indifference has been supplanted by widespread interest and the bureau has carried its crusade for better church building to every part of the United States and Canada.

As a conservative estimate, Dr. Atkinson said the bureau had been instrumental in guiding the construction of 50,000 churches in the two decades.

"We are searching for an ecclesiastical architecture which will avail itself of modern material, means of construction and forms which honestly express their use, and at the same time, carries with it accents of the Divine. Slavish imitation of the past is not worthy of us."

He adds that it can be achieved only through better understanding of the problem by both architects and churchmen. The bureau works with both.

It tells church building committees to maintain an open-minded attitude toward design and so encourage the architect to employ imagination and ingenuity in design to serve the needs of the church.

Working in close cooperation with the Architectural Guild, the bureau has striven to fill the gaps in the architect's knowledge of the religious.

Too frequently, Dr. Atkinson observed, the young architect with a completely secular education produces a functional building as "inspiring as an isosceles triangle" or a "tower that is appropriate only for a firehouse.

"Our job," he insists, "is to help the creation of architecture that will give meaningful expression to a living faith in a living God."

The extent to which churchmen and architects have established a common ground in promoting better church building is delineated by the statement of Dr. Arland A. Dirlam, of Boston, retiring president of the Architectural Guild:

"The first duty of the architect in the performance of his profession," Dr. Dirlam told his fellow-architects at the Cincinnati conference, "is to grasp the layman's understanding of God and translate it into tangible plans of brick and stone.

"Modern church architecture cannot be simply classed as mere styles—traditional or contemporary. Our current-day church building is purely a working tool whose sole reason for construction is to aid laymen who by their sacrifice have caused it to be built to find God as they understand Him and worship Him.

"There is no such thing as an academic church and there is no stock plan or special style of architecture that can be said today to meet fully the desires of all of our American church-going people. Each congregation has its own particular problem. The duty of the church architect is not to satisfy his own architectural ego but to fill the needs of a church congregation."

In preaching better church building, Dr. Atkinson, from a modest office in New York's Flatiron Building which is shared only by a secretary, travels thousands of miles a year giving counsel to church committees. In addition, he carries on a voluminous correspondence, writes articles and pamphlets and addresses architectural conferences and seminary groups.

At the annual meeting of the bureau held in conjunction with the Cincinnati conference, Dr. Atkinson reported on 1954 activity.

Churchmen and architects were brought together in area conferences in Philadelphia, where 300 attended; Manhattan, Kans.; San Diego, Calif.; Newark, N. J.; New Haven, Conn,; Madison, N. J., and Lancaster, Pa.

"These meetings were particularly helpful to the smaller churches and afforded them first-hand contact with leading architects and specialists in various aspects of churchmanship. It is this type of education today that will assure better church buildings tomorrow.

A distinctly different type of conference last October brought home the newer procedures in Christian education in a visual age and the influence of physical accommodations and needs of various age groups. Architects, church building secretaries, directors and pastors learned much, Dr. Atkinson said, from Christian educators in a three-day workshop.

To fill an almost insatiable demand for literature, Dr. Atkinson said, three pamphlets are being prepared, "Church Building Finances," "Acoustics" and "Building for Christian Education." There is a continued demand for "Church Building Leadership," Organize Your Church Building Plans" and "Parsonage Plans Packet."

The president of the Bureau of Church Building is William Kincaid Newman (Congregational), and the vice-presidents John N. Penn, Jr., (Presbyterian, U.S.A.), and Dr. Carl S. Sandgren (Augustana Lutheran).

Council Personalities

(*Continued from page* 16)

Americans being done by a group of social scientists, Mrs. Nishi's study will be the thesis for her doctor's degree from the University of Chicago.

But the research on Japanese Americans and the program she undertook for their resettlement were only a part of the community service for which she was given the 1950 award in Chicago. She had directed an adult education program at an interracial community center; done research on the social history of the Negro press and worked with the Chicago Council Against Discrimination, for a law against segregation in publicly-aided housing. And she had also found time for service as a board member of the YWCA, for free-lance writing, and for being a wife and mother.

With her husband, artist Ken Nishi, and their four-year-old son, Geoffrey, she came to New York in 1952. She worked briefly as a research assistant in the Presbyterian, U.S.A., Department of City and Industrial Work, then joined the National Council's Central Department of Research and Survey. Currently she is helping coordinate the nation-wide studies for the historic Conference on the Churches and Social Welfare that will be held in Cleveland in November.

The Nishis — now including one-year-old Lisa — live in a house Mrs. Nishi and her husband built at Tappan, N. Y.

The Sustaining Knowledge

(*Continued from page* 8)

educational venture. Great worship and music, bunting, speeches, yes, but right to the issues. Some 87 interest groups, panels, audio-visual presentations, drama, personal consultations on problems, exhibits, much more, will mediate the best in contemporary Christian education. Top leaders from denominational and area council boards and departments of education will be on deck to give assistance. Some of the headliners will be:

Ralph Sockman, Paul C. Payne, Reuben Mueller, Mildred Widber, F. Eppling Reinartz, David Hunter, Charles Templeton, Mrs. James Wyker, Mary Alice Jones, Richard Lentz, Donald G. Miller, David Forsyth, Wesner Fallaw, Gerald Knoff, A. L. Roberts, J. Carter Swaim, William Faulkner, Harold Stassen, Lord McIntosh, J. Arthur Rank, Luther Weigle, Lowell Hazzard — plus more leaders than this page could hold.

Every denomination will hold its own meetings on Thursday, Friday, Saturday afternoons, and also on Friday evening. Wednesday, Thursday, Saturday and Sunday nights will witness stirring plenary sessions, as will the forepart of each morning. The second half of each morning will be spent in the 87 *interest groups covering every imaginable phase of Christian education and Sunday school work, youth work and adult work.* Sunday afternoon will witness a colorful plenary session under the World Council of Christian Education when noted leaders from England, Europe, every continent, will tell their story.

Cleveland's giant Public Auditorium (air-conditioned and right on the bank of Lake Erie) will be the scene of all general sessions. Nearby churches and hotel ball-rooms will furnish the needed added space for interest groups and denominational meetings.

Where does a person secure detailed information on the Convention? There is a 10-page folder with all the program and even the 87 Interest Groups itemized. This may be secured by writing: (a) any denominational headquarters; (b) any denominational field office; (c) any area council of churches office; or (d) Convention Headquarters, Division of Christian Education, National Council of Churches, 79 E. Adams Street, Chicago 3, Ill. . . . How does one register? . . . The folder contains a Registration Form; there is even space on it to indicate choice of Interest Group and whether or not one would like to sign up for the Convention Choir.

Why come? Why encourage others to? Why even try locally to underwrite expenses of key educational leaders and teachers? *Because There Is No Greater Event In United Protestant Teaching.* Besides the tremendous inspiration and practical help each delegate will receive, Cleveland will be a way to contribute to Protestantism's witness on this continent. It offers and further crystalizes the best, and then forwards it,—in depth, in breadth, in influence upon a spiritually sick and needy generation.

In 1832—when Cleveland was not the nation's sixth largest city but a lakeside village of 1,100 souls—the first Sunday School Convention, drawing from 14 states and territories, met in New York. Those laymen and ministers had their problems, what with Westward expansion and chaotic teaching materials and standards, but in faith they wrestled with them until like Jacob of old they were blessed. That first Convention was told that "it will not be considered enough, that a band of teachers shall meet, and pass a few commonplace resolutions, and go home." An exhortation was sounded, "Come up, fellow teachers, to the Convention with strong faith; and let us quit ourselves like men and Christians."

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Messengers of Goodwill

(*Continued from page* 11)

day 80 per cent of our missionaries are still immobilized in these institutions.

"In some cases there are government schools and other institutions in the city centers. But the village people are still waiting in large numbers for the rural missionary. This change of emphasis from institutions to village service is one of the main tasks of Agricultural Missions, and of the Rural Missions Cooperating Committee. It is a program big enough to fill the next 25 years.

"Since World War II the rural people of the underdeveloped countries of the world have had their windows opened. They have decided they can't continue year after year, hungry and landless. Like an infant giant and almost without leadership, they are rising up to ask for a better life.

"They are being told by one school of thought that the only way to break through from the bottom to the top is by following some communist leader with guns and tanks. The Christian Church has a better answer. But it needs more men and women who are willing to sacrifice for the Church in the same way that the communists are sacrificing for their materialism. Agricultural Missions, Inc., will need to recruit many more of these messengers of brotherhood during the next 25 years."

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From the Book by Catherine Marshall

SEE IT AT YOUR FAVORITE MOTION PICTURE THEATRE

Illusion of Inability

(*Continued from page 9*)

least in evidence, where poverty and destitution are most rampant, where tribal leadership is least enlightened, the Church also is least in evidence.

One can easily find himself glowing with pride in his Church, and inclined to relax in a sense of having accomplished. The Church may bask in the reflected glory of the past, but must never do so to the point where she is lulled into slumber, not seeing the opportunities and responsibilities of the future.

These opportunities and responsibilities are boundless, but three stand out in my thinking.

One of our gravest responsibilities was focused in a terse statement by the chairman of the tribal council of the Flathead tribe, "but I am not capable." At that moment we were sitting about the council table in their tribal headquarters witnessing a group of Indian men as they grappled with the complex problems involved in a multi-million-dollar timber industry — problems which would have taxed the abilities of the men of Wall Street. The import of the statement took on true proportion in the light of the fact they were doing a perfectly magnificent job. The Indian American too many times is suffering under the illusion of inability. He hasn't yet fully believed in himself as he is confronted by a strange and complex world in which he all too often sees hostile forces pushing in upon him. He must be led to a fuller realization of his own worth and ability. No other element in American life is more responsible for doing this than the Christian Church.

It becomes increasingly apparent that the Indian is still a poor man, regardless of the many rumors of oil and uranium. He is often living on submarginal land, in many instances arid in nature, and many times he is baffled as he sees the white farmers across the reservation line irrigating their fields while he hasn't yet been able to do so. He needs leadership, and the Church, although in too few instances, is filling that need. The Maricopa Land Reclamation Project didn't just happen. It wasn't just an accident that a third of the tribe declared they were going to pool their resources and energy and bring their land to level, drill three wells, clean out several miles of ditches, and put water on their fertile soil. Something big lay back of a simple declaration by one of the Indian men, a director of the cooperative and an elder in the church, "we only have 300 acres now in our project, but next year we intend to have 500." It was an arm of the Church, with a visionary, capable, hard-working leader, which had shown the way.

For very understandable reasons the Indian is afraid. He has been fooled too many times. America's Indians today are facing a great moment of cultural transition, and these are times of grave uncertainties, doubts, and for some, suspicions. In some instances those suspicions are well founded. In other areas they have grown from lack of instruction, interpretation and assurances.

In the minds of many, the recent congressional legislation designed to remove the Federal Government from many of the services and responsibilities in the Indians' life has been too hasty, and is striking at the very foundation of their tribal existence. To many the prospect of increased responsibility for their own actions and welfare is frightening. To the less venturesome, it appears they are suddenly to be catapulted into a strange society in which they sense certain social barriers and in many instances outright rejection.

Now as never before the Indian stands in need of assurance through friendship. Out of this great flurry of fear, uncertainty and emotional upheaval the thinking Indian is facing up to his situation, and again is reflecting the influence of the Church. At the same time he is confronting her with another grave responsibility as he thoughtfully raises the question, "how should I look at these things *as a Christian?*" As that Christian Indian is thinking in terms of a Christian citizenship in the larger society of America, what a wonderful opportunity for the Church to assure him that out there are many Christian people who are prepared and even eager to accept him as a full citizen in every respect and that he, a Christian, will be received as such in Christian America.

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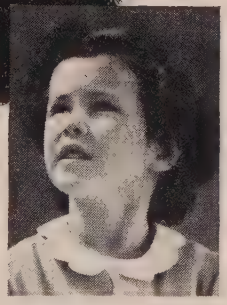

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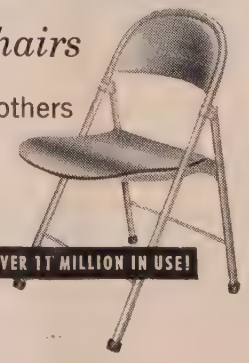

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The Chinese Church

(*Continued from page* 13)

Some are volunteers; only one made over $5,000 a year, and the average was $2,500 plus living quarters. Most of the pastors hold outside jobs to make ends meet, it was noted. Their influence extends far beyond their own congregations. The report cited as one example a Chinese pastor who was elected head of the important local Chinese Benevolent Association. However, the survey found, many of the pastors have little time for the community organizations in which they might act as a liaison between the people of Chinatown and the citizens and agencies outside.

But, in spite of budgetary and other problems, the survey showed, the Chinese churches are growing. Nine of the churches studied were new, including one in Texas with air conditioning, another in Oregon with a glassed-in nursery where mothers can watch the service and their youngsters at the same time. And 14 others were planning either new buildings or remodeling for more space and better facilities.

Although the total membership of U. S. Chinese churches was estimated at only about 7,700, it was indicated that the total has grown rapidly in recent years. The report cited figures from 13 churches showing a jump of more than 5 per cent in membership in 10 years.

Part of this growth, the study suggested, may result from the growth of the Chinese population itself. Fastest-growing of all U. S. racial minorities, the Chinese have increased more than 50 per cent in a decade, now total more than 117,000.

Further, it was pointed out, the Chinese population, once predominantly male, now has a more balanced ratio of men and women, and the majority are in their twenties.

"It is this young group, especially students and young professional workers, that makes up a large part of Chinese church membership, the survey found. And, in turn, a large part of the church program is built around them.

Reports from 32 churches showed 138 weekly group programs for young people and, in a few cases, for children, with only 37 monthly group meetings for members over 30.

Most of the youth activities and Sunday schools are conducted in English, the survey found, and often the only Chinese-language activity is the Sunday service.

The report particularly urged new activities directed toward the Chinese-speaking section of the community — the group, it was noted, that the churches were originally intended to serve.

Current examples of such projects cited in the study were English classes, held by one New York City church at hours designed for the convenience of workingmen, and a Chinese Christian radio program in the Bay Area of San Francisco, designed to reach the non-churchgoers in their homes.

The Los Angeles federation is one of three existing associations of Chinese pastors and church workers — with one in San Francisco, another covering the entire Bay Area. All three bring Chinese church leaders together regularly for cooperative discussion and planning.

The conference in San Francisco next month will bring together for the first time representatives of Chinese churches for cooperative discussion on a nationwide scale.

Out of the conference, as Chinese church leaders review their problems, programs, and achievements, the report suggested, they may be able to find new ways of uniting the best in Chinese and American spiritual values, to help a people moving from long isolation into the main stream of American life.

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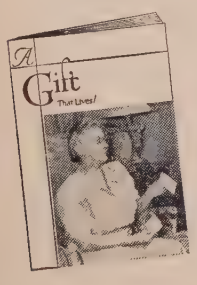

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BOOKS

Eighty Adventurous Years

By Sherwood Eddy, Harper & Brothers, New York, $3.00.

Sherwood Eddy is wholly unique among the men this reviewer has known in a fairly long professional life. He is a "God-intoxicated" man who is imbued with the social gospel at its deepest levels of concern. The reading of this, his most recent book brought back the memory, fully thirty years old, of a small discussion group in which Sherwood Eddy was asked by a historian of the labor movement how he "got that way." The reply began with the words, "God is more real to me than anyone in this room." That simple statement, abundantly documented in *Eighty Adventurous Years,* is probably the truest thing that the author could say about himself.

William James' description of the "twice born" is well known. Sherwood Eddy was *thrice* born. His conversion, in the usual sense of that word, came in his college days under the influence of Dwight L. Moody. This was an initiation into the "more excellent way," which had its sequel in a climactic experience in India when after a year of discouragement and frustration he arose one morning with joy and triumph in his heart. "And from that moment to this, he writes, "nearly six decades later, I have never known an hour of darkness or despair or even of discouragement." Here is personal religion at its best.

But another experience was in store for this man whose career as missionary and evangelist has left its mark on many nations. World War I showed him a new dimension of the world's need. "As an abscess may become the focal point of a diseased and poisoned body, so the war became to me the symbol and evidence of a sick and envenomed social order." With this new awareness came insight into a new dimension of religion. It was no longer "a solitary personal experience"; it had become a social experience. "It began to assume the proportions of a whole message concerned with the whole of life." This was inwardly liberating, but it came with a price attached. The full force of reactionary criticism was turned upon the vigorous crusader. But he found it exhilarating. "As truly," he says, "as my early personal gospel had driven me to the ends of the earth with its 'woe is me if I preach not,' so now the preaching of this new whole gospel meant even greater adventure. I soon found that it called for a fight to the finish, and that I loved it." And — need we add? — he has been winning it all along the line.

The book is replete with stirring accounts of missionary activities, notably in the Orient to which Mr. Eddy early dedicated his life, but truly global in scope. The list of "men I have known" to whom generous tributes are given includes many of the great ones of our age. Gandhi is pre-eminent among them —"the greatest personality I ever met and the greatest saint on earth during our generation." Intimate acquaintance with his "Christlike character" shattered any religious provincialism that may have lingered in Eddy's mind: "Was he not already a son of God, among the 'other sheep not of this fold'?"

Surely, as Reinhold Niebuhr remarks in his warm and insightful Introduction, "Mr. Eddy is a vivid reminder to us all that evangelical experience and social passion can be united."

—F. Ernest Johnson

Speaking in the Church

By John Edward Lantz, The Macmillan Co., New York, $3.75.

Speech is one of the arts of communication that every Christian must use. It is so universal a medium of expression, however, that cultivation of its potential effectiveness often has been neglected. This book clearly presents the goals and outlines the steps by which they may be attained.

Every speaker who wishes to improve his message should formulate clearly the purpose. There are three general purposes: "to edify, to encourage and to comfort" the congregation. The author illustrates how specific purposes are related to one of the three general purposes. In preparing for speaking, attention should be given to preparing the mind, the body and the voice. The need for creating a *rapport* with the body of listeners, the use of gestures, and the purpose and meaning of illustrations are explained.

The chapter on "Outlining for Listen-

An American woman explores the meaning and history of the Russian religion...

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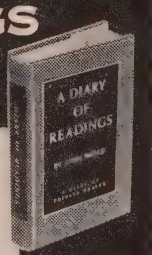

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s" gives specific techniques to be used ith ten different types of subject mat- r, ending with a discussion of "The ace of the Climax" in preaching. Spiritual appeals" are an elemental rt of persuasive speaking.

The author concludes with an empha- s on "appropriateness," which may be etermined by four factors: "the speak- , the subject, the congregation, and e occasion." Appropriateness, the uthor claims, is "nothing more nor less an the use of good common sense in ch and every situation."

That sentence provides an important y to understanding the usefulness of e book. Mr. Lantz writes out of his art and mind. The Bible is a permeat- g influence in every chapter. The illus- ative material is derived from many ars of teaching in seminaries, colleges nd conference groups with ministers nd church school teachers. The experi- nced leader will receive a multitude of ggestions for improving his speaking fectiveness. The inexperienced person ill find "Speaking in the Church," an dispensable working guide.

Mr. Lantz, now director of the South- n Office of the National Council of hurches in Atlanta, has taught courses n speaking at the University of Michi- n, the McCormick Theological Sem- ary, Vanderbilt University, the Univer- ty of Tennessee, the YMCA, and the lvation Army training colleges in Chi- go.

—J. QUINTER MILLER

Ralph L. Roy, author of "Apostles of iscord," and Paul A. Carter are under- king a study on communism and the urches, and need help.

Persons with information on any of e following three topics are invited write to them at Union Theo- gical Seminary, 3041 Broadway, New rk 27, N. Y.: (1) documented evi- nce of actual communist attempts to filtrate the churches or make use of gymen — Protestant, Catholic, East- n Orthodox, or Jewish; (2) examples false and irresponsible charges of mmunist influence on religion in nerica; (3) general data on the Social ospel as it relates to either or both these topics.

Careers in Religious Journalism

By ROLAND E. WOLSELEY, Association Press, New York, $2.50.

The professor of Journalism and chairman of the Magazine Department of Syracuse University School of Journalism has written a challenging book on religious journalism, its range and scope, the vital importance of presenting religious facts accurately and objectively, and the fascinating opportunity of editorial interpretation of the facts.

He points out the career opportunity in religious journalism in that nearly 1,500 newspapers and magazines of religion published in the United States have full-time or part-time editorial and managerial staffs. In addition, numerous church publishing enterprises issue Sunday School literature, books, pamphlets, etc., in the preparation of which many gifted writers are needed. Moreover, an estimated 50,000 local parish publications, although admittedly too small in size, content, and circulation to require salaried journalistic staff, nevertheless offer any trained and competent journalist in the membership of such churches an admirable opportunity for highly useful volunteer service.

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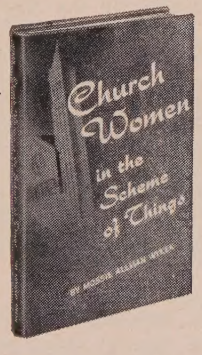

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by Mossie Allman Wyker, president of United Church Woman. An enlightening discussion on how women can achieve without being militant, why the church loses many women capable of serving at policy-making levels, how women can work with those of other faiths, etc. **$2.00**

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on the staffs of 1,800 daily newspapers, 9,000 weeklies, and 12,000 magazines of all types, many of which employ religious editors, writers, and columnists. A revival of interest in religion is evidenced by the recent series of articles on the leading faiths which appeared in *Look* Magazine and were later syndicated in 150 newspapers. Here is an immense field of opportunity for a journalistic career. The author reports in detail the many kinds of religious journalistic work now being done. He suggests how vast and undetermined is its present extent, and he emphasizes a rising need for properly trained personnel. He is justifiably critical of the quality of the church press, which "must be better written, edited, printed, sold, and read. Here is truly an exciting opportunity."

Of special value to the aspiring religious journalist is the analysis of the six differences between religious and secular journalism. Included in the book are several interesting "case studies" or biographical sketches of successful careers in this field of religious journalism. Optimistic is the author's prediction that for many decades to come there will be jobs in religious journalism. How to get such a job and to make a living at it is discussed in the concluding chapter. A real sense of consecration, and indeed of missionary devotion, is called for. "Nobody gets rich in religious journalism," writes the author. That is devastatingly true. If the young aspirant has as his ambition to get rich or famous, then he or she should seek some other profession.

—WILLIAM B. LIPPHARD*

When You Build Your Church

By JOHN R. SCOTFORD, Doniger & Raughley, Great Neck, N. Y., $3.00.

The author of "The Church Beautiful" has given us another readable book in a vivid style which makes what might be a prosy subject come alive with pertinent interest. Through 20 brief chapters the author introduces the reader to the "What, Why, When, and How" of present-day church building. The serious student of church architecture will probably complain as he reads that the writer has not gone deep enough nor done full justice to the subject in hand. So be it. Most churchmen and members of the building committees of the thousands of churches confronted with building problems will be stimulated by this popular approach to the many important angles of a church erection program.

The author's portrayal of social implications of the automobile in American life, and its effect upon the modern church, is worth the price of the book. His successful emphasis on making the church both a solemn and beautiful place of worship and a livable house of friendship is to be commended. Likewise, he merits our gratitude for stressing the importance of the communal, if not the sacramental, approach to a church building undertaking. He believes in a church of the people, planned by the people, for the people, but withal offered to God for the furtherance of His saving purposes. While here and there the author appears to take issue with the professionally trained people to whom we instinctively turn for leadership, he makes it clear that there is no substitute for hard thinking, careful planning, and courageous architecture. He keeps our attention focused on the fact that we are building today's church for tomorrow. We should not try to go forward looking backward.

Having read the book through for the third time, we find that we have some three pages of sentences gleaned from the text which we believe should not be framed as dogmatically as the forthright style of the author has presented them. These statements could well be omitted, or the subjects referred to — concerning which there is a rightful difference of opinion — treated with less cocksureness.

The format of the book is appealing, the type makes reading a pleasure, and the list of churches throughout the country that are worth seeing adds further value to the text.

There is always a very thin line between being interesting, down-to-earth, and being superficial in writing a book on a serious subject in a popular style. In our judgment, Dr. Scotford has creditably given us a readable book of merit on a subject of major interest today. We bespeak for it a wide reading in the interest of an ecclesiastical architecture which is both courageous and reverent, and geared to the needs of the millions of people who look to the church for spiritual leadership in a jittery age.

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oncluding a discussion of Shake- re's play "Macbeth" (the tragedy mbition), Dr. Howse says, "One need question now whether there are itual values in Shakespeare. From pulpit was there ever preached a e powerful sermon on the text: at shall it profit a man, if he shall the whole world, and lose his own ?' "

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Ernest Marshall Howse has been ster of Bloor Street United Church Toronto since 1948, and has also d churches in Winnipeg, and in rley Hills, California.

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Faith Made Them Champions, *Norman Vincent Peale,* editor, Prentice-Hall, Inc., New York, N. Y., $3.95.

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Guidance to the Study of the Old Testament, *Thomas Meadows,* Vantage Press, Inc., New York, N. Y., $4.50.

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